The goods traffic comprised 12,083,503 cattle, sheep, and pigs, and 89,855,719 tons of minerals and general merchandise.

IMPORTANCE OF A GOOD HARVEST.—The cost of the imports of grain of all kinds, as well as flour for the last seven years, were, in the year 1854, £21,760,283; 1855, £17,508,700; 1856, £23,039,522; 1857, £19,380,567; 1858, £20,152,641; 1859, £18,042,063, making a total in six years of £119,833,676, and an annual average of £19,980,613, paid for foreign grain and flour, while in the year 1860 the cost amounted to the large sum of £31,671,918. But we have been paying for the first four months of the current year at the rate of £37,306,305 per annum.

AT A MIDLAND RAILWAY MEETING, Mr. Bass, M.P., proposed a grant of money towards a church. This attempt, however, to foist the Establishment upon the Company—a proposal at once unjust and illegal—met with a very proper reception, and was quickly got rid of.

CAPTAIN FOWKES, of the Royal Engineers, has received the handsome sum of £5,000 for his plan of the Great Exhibition building of 1862.

REVIEW OF THE PAST MONTH.

Wednesday, September 25.

AT HOME.—Her Majesty on leaving Ireland and arriving at Holyhead, proceeded by special train to Balmoral, a distance of 500 miles, in one journey, arriving at 3 P.M. on Saturday, Aug. 31. The Prince of Wales has gone to attend some grand military manœuvres in Prussia; and Prince Alfred has departed for Halifax, Nova Scotia, to rejoin his squadron.—The "Great Eastern," which left Liverpool with 400 passengers, met with a hurricane in the Atlantic, which carried away her paddles and rudder, and compelled her to return disabled; but the hull of the mighty vessel was uninjured. Great alarm prevailed on board during several days; the valuable fittings were demolished, and most of the luggage of the passengers destroyed.

ABROAD.—The most important event of the American Contest is a proclamation of General Fremont, the Federal commander in Missouri, announcing freedom to all the slaves whose masters have joined the rebels. A report that Jefferson Davis, the President of the South, was dead, has not been confirmed. The Emperor of Russia has addressed a friendly communication to President Lincoln, expressive of his desire for the restoration of peace. Reports have been circulated that President Lincoln had invited Garibaldi to come and take command of the Northern forces. We hope this is untrue. At all events we trust Garibaldi will do no such thing.—From New Zealand we hear nothing satisfactory, and fear that there will be further trouble with some of the natives.—News has just arrived of a murderous attack on the residence of the British Legation in Japan. Two were badly wounded and others escaped. The British vessels had been signalled for protection.—In Italy and at Rome no important event has transpired. The intentions of the Emperor of France with regard to the Pope continue to be inscrutable.—The Poles and the Hungarians continue to urge their claims of nationality, peaceably but firmly.

Marriages.

Aug. 15, at Blaenwaun baptist chapel, Titus Lewis Jones, Esq., Carmarthen, to Sarah, daughter of Mr. Alderman Jones, Bridge Parade, Cardigan.

As mountain rills on meeting blend in one,
And, ever after, flow together on
Through verdant vallies, where the lily's head
Rests on their bosom as on downy bed,
So may your future lot be free of strife,
That, blending thus, you taste the sweets of life.

Aug. 15, at Buckingham baptist chapel, Clifton, Bristol, by the Rev. J. Penny, Mr. W. Frankum, of Bristol, to Elizabeth Gillard Bishop, daughter of Mr. W. Bishop, of Wellington, Somerset.

August 18, at the Independent chapel, Market Drayton, by Mr. Burroughs, baptist minister, Mr. W. Furnell, to Miss Emma Rylence; and Mr. T. Rylence, to Miss Ann Shucker.

Aug. 19, at Hope baptist chapel, Canton, Cardiff, by the Rev. J. Bailey, Mr. Robert Melhuish, to Miss Mary Morgan. This being the first wedding in the new chapel, Mr. Bailey presented the happy couple with a beautiful family Bible, as a gift from the church and congregation.

Aug. 28, at the baptist chapel, Grosvenor Street, Chorlton-upon-Medlock, by the Rev. A. Mursell, Henry, son of Mr. Christopher Parks, of Roke, near Benson, Oxfordshire, to Elizabeth, daughter of Mr. William Gaskell, all of Hulme.

Sept. 1, at the baptist chapel, Bishop's Stortford, by the Rev. B. Hodgkins, James Bradford, to Emma Sapsford.

Sept. 3, at South Parade chapel, Leeds, by the Rev. F. Edwards, Mr. Thomas Stodhart Stoker, to Mary Ann, only daughter of the late Mr. Nathaniel Walker, Leeds.

Sept. 3, at the Congregational Church, Blackheath, by the Rev. Edward Steane, D.D., baptist minister, uncle of the bride, assisted by the Rev. Thomas Binney, the Rev. Joseph Beazley, of Blackheath, to Louisa, second daughter of the late Leader Stevenson, Esq., Vanbrugh Fields, Blackheath.

Sept. 3, at the baptist chapel, South Molton, by the Rev. C. Harrison, Independent minister, the Rev. Moses Saunders, late of Brixham, to Mrs. S. Gillard of South Molton.

Sept. 10, at the baptist chapel, Wirksworth, by the Rev. T. Yates, Mr. Charles Bryer, to Patience, youngest daughter of Mr. Joseph Malin, of Shottle, near Belper.

Sept. 11, at South Parade baptist chapel, Leeds, by the Rev. F. Edwards, Mr. W. H. Fearnside, to Martha, only daughter of Mr. Matthew Parkinson, late of Bootle, near Liverpool.

Sept. 12, at the baptist chapel, Back Street, Trowbridge, by the Rev. W. Barnes, the Rev. J. R. Jenkins, of Tenby, to Ann Maria Tarr, the second daughter of R. Tarr, Esq., of Trowbridge.

Sept. 12, at Lewisham Road baptist chapel, by the Rev. Joshua Russell, John, fourth surviving son of the late William Horn Harvey, Esq., of Russell House, Woodnesborough, to Mary, younger daughter of William Parnell, Esq., of Greenwich.

Sept. 17, at St. Clement's baptist chapel, Norwich, by the Rev. J. A. Wheeler, the Rev. John Sage, to Priscilla Jane, the third daughter of the late John Rogers, Esq., of Nottingham.

Deaths.

July 25, aged 61, Mrs. Little, of Aston Mills, Herefordshire, for upwards of forty years a consistent member of the baptist church, Ryeford. At an early age she was brought to know Him whom to know is life eternal; and through her whole life manifested, in a more than ordinary degree, unwavering confidence in God, and warm attachment to the Redeemer and his cause. When near the close of her earthly pilgrimage, she earnestly desired to depart and be with Christ. She has left a sorrowing partner and numerous family to lament their bereavement.

August 7, at Jacmel, Hayti, West Indies, after three days' illness, Eva, eldest child of the Rev. W. H. Webley, baptist missionary, aged seven years.

Aug. 24, at the residence of his brother, Robert Mathewson, Esq., M.D., Belvidere, Kent, Mr. Adam Mathewson, aged 32, lately returned from India. He was highly esteemed on account of his piety, intelligence, and benevolence. His removal is deeply regretted by a large circle of friends, and by none more than by the pastor and brethren of the baptist church in Dunfermline, of which he was a member. His end was such as might have been expected from his life. He died, not only in peace, but triumphantly rejoicing in the grace which is in Christ Jesus our Lord.

Aug. 25, at Dalston, aged 68, after a long and painful illness, Ann, widow of the late Rev. William Groser, editor of the *Baptist Magazine.*

Sept. 5, Mr. Allen Doyley Dunn, son of Mr. Edmund Dunn, of Kingsland, and nephew of the Rev. Samuel Dunn. Mr. Dunn was on board the Ipswich steamer *Metis* when she was run into by the Guernsey brig *Bertha*, and Mr. Dunn, aged 25, with his wife, was carried into the river Thames, off Erith, and drowned.

Sept. 7, at Glasgow, Henrietta, wife of Henry Mallet, Esq., of Sherwood Rise, Nottingham, aged 55. Mrs. M. had for many years been a very worthy member of the General Baptist church, Broad Street, Nottingham, and was much esteemed by a large circle of relatives and friends. "Sweet is the memory of departed worth."

Sept. 8, at his residence, Beulah Lodge, Thornton Heath, Croydon, after a long illness, George Winsor, Esq., late of Bermondsey, aged 67. He was for nearly a quarter of a century a deacon of New Park Street chapel and the Metropolitan Tabernacle.

Sept. 8, the Rev. John Driver, of the Water, Rossendale, Lancashire, formerly pastor of the church meeting in the baptist chapel, Lumb, in his 76th year.

Sept. 19, at Chesterton, near Cambridge, aged 73, John Paul Briscoe. Mr. B. and Daniel Parkins, who died April 23, aged 70, had formerly been pastors of the baptist church at Folkestone.

Recently, after long and acute suffering, at Uphill, Weston-super-Mare, Bridgetina, the beloved wife of Thomas Gould, missionary, Jamaica. "These are they that came out of great tribulation."

THE

BAPTIST REPORTER.

NOVEMBER, 1861.

ON BECOMING BEHAVIOUR IN RELIGIOUS ASSEMBLIES.

It is not from a desire to preserve and nourish the remembrance of ancient feuds and follies between churchmen and dissenters that we give in our columns the extracts which follow. We give them, however, that our readers, many of whom we expect have never read them before, may be acquainted with the annoyances to which some of their fathers were exposed, in adhering to the principles we profess, during the past century. Such impudent intrusions into our places of worship would not be attempted or allowed in our day; though we yet occasionally hear of instances of petty annoyance and persecution, from parties who, could they do all they wish, would go the whole length of our suppression and extinction.

We make these selections from the genuine copy of that celebrated sermon of the late Robert Robinson, which he preached at Cambridge, January 10th, 1773, which we find in the second volume of the "Bunyan Library."* We only select those parts of the discourse which have reference to the rude behaviour of the young Cambridge gownsmen of those days. After announcing his text, I Tim. iii. 14, 15, the facetious preacher begins—

"Do not imagine, my brethren, that I am going to affront your good sense by attempting to give you rules of behaviour at meeting. If your parents have omitted this necessary part of your education; if your masters and tutors have given you no tuition on this head; if you have had no opportunity of forming your deportment by a genteel acquaintance in the world; if you be strangers to that *benevolence*, which never *behaves itself unseemly;* if you have enjoyed none of these advantages, you are, however, in possession of one, of which common sense will avail itself; that is, the constant attendance of several members of this university, whose presence, in your religious assemblies, is a proof of their candour, and a pattern for your behaviour.

Sons of the first families in the kingdom, they are polite from the womb. Designed for the first offices in the church, they are virtuous by profession. Enriched with a variety of knowledge, particularly with that which relates to the government of mankind, they know the value of religious worship to the happiness of an individual, to the order of a family, to the government of a state, to the glory of God, and to the universal happiness of mankind. In them you have an example how you *ought to behave yourselves in the church of God;* and should there be one of this number, who should ignorantly or designedly behave ill at public worship, his rudeness, so contrary to the public expectation, and to his own profession, could not fail of operating as an antidote on you. Let us, then, for the present, waive this part of the subject, and, should it appear necessary, let us return to it by and by.

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* Select Works of the Rev. Robert Robinson, of Cambridge. Edited, with Memoir, by the Rev. William Robinson. London: J. Heaton & Son.

This epistle was written by the great St. Paul, in favour of a young minister, whose family he knew, whose abilites he admired, for whose usefulness he most ardently prayed, for whom, in a word, he entertained the most cordial respect. The good apostle, like a kind father, contemplates everything that could profit his *son Timothy* (as he calls him), and condescends to direct his most minute affairs. Seemingly of a delicate constitution, subject to *frequent infirmities*, he is advised to a singular regimen,—*a little wine*, and a deal of episcopal labour. In public he was to *preach the word*, and to *be instant in season and out of season.* In private he was to *give attendance to reading*, to *meditate on the several* branches of theology, to *give himself wholly to them.* He was to *consider* first *what St. Paul said;* that is to say, revealed truth, and then the apostle prays, *the Lord give thee understanding in all things;* as if he had said, may you be, if there can be such a person, an universal scholar; for all knowledge may subserve the gospel of Christ. But, as if all the finest natural and acquired abilities, as if all the accomplishments of nature and grace, as if all the miraculous gifts of the Holy Ghost were nothing, unless they tended to the good of society, the apostle adds, *I write these things that thou mayest know how thou oughtest to behave thyself in the church of the living God, the pillar and ground of the truth.*

Does not St. Paul here prove himself a perfect judge of mankind? He knew, that miraculous gifts void of popular evidence could answer no valuable end to the bulk of mankind; he knew, that they who could not follow a train of reasoning, could, however, judge of a man's deportment; and, from his imitation of the Deity, would infer that his mission was divine; he knew, that a *mere scholar* was an useless animal, whom the populace would condemn to moulder away in a college apartment, the world a speculation to him, and he a spectacle to the world; he knew, that the happiness of society did not depend on an arrangement of words, but on a mutual interchange of kind offices; he knew the power of example, and therefore exhorted Timothy to *be an example of the believers in word, in behaviour, in charity, in spirit, in truth, in purity.* Happy the people whose pastors thus impress the gospel on their hearts!

The importance of the *behaviour* recommended in the text, will be a sufficient reason for avoiding all the litigations for which this and the following verse have given occasion. To this behaviour let us wholly attend; and, without pretending to prescribe rules for it, let us only remark, that every idea in the text justifies and enforces a decent deportment in places of religious worship; and each may serve also to confound a contrary conduct.

Behave well in the house of God, because it is a *church.*

Behave well, because it is the church *of the living God.*

Behave well, because it is *the*

pillar and ground, that is, *the seat, or residence, of truth*."

Mr R. expatiates on these themes in his own peculiar and forcible style.

"Suppose *an assembly met for the worship of God*. Is it not the height of brutality to behave ill to such people? There is a God,—that God is to be worshipped, are two truths, which all, but here and there an abandoned libertine, confess. The seat of true religion is the heart, and to love God is that religion. The various modes and forms of worship are only different expressions of that love. If men express their veneration for the Deity in such a way as appears most agreeable to him, God, no doubt, accepts such worshippers; and will you *curse whom God hath blessed!*

These are the just sentiments not of the meeting-house only, but of all denominations of christians; and should any one of our people violate these sacred rights of society, we would assemble the body, execrate his conduct, and expel him from our community.

Let us conclude by remarking the evils that are produced by ill behaviour in the church of God. Who knows but *a plain unvarnished tale* may place this article in a proper light? Forgive me, if it should be long; perhaps I may have a right for once to try the patience of those who often exercise mine.

When I was first called to the pastoral office by this congregation, about fourteen years ago, I had an opportunity of inspecting the papers belonging to the society, among which was the covenant or agreement signed by all the members, before they were admitted to the Lord's supper, as the rule of their actions. I was the more curious to examine this, as it described the manners of the old dissenters in Cambridge from their first toleration, and had been their rule of life for more than half a century. To my great surprise I found one article forbade their entering, on any account whatever, into the established places of worship. Another prohibited their accompanying with people of that community. A third strictly enjoined them not to intermarry with any of the members of that church. The penalty for a breach of these articles was excommunication. I was surprised, that a people, who were neither required to abjure in form, Atheism, Deism, Judaism, nor Popery, should yet be required formally to abjure the established church. The church of England only was the object of their inveteracy. My astonishment increased on finding that such a covenant was drawn up by the famous Joseph Hussey, one of their former pastors. He was a man of great learning and piety, a very popular preacher, and deservedly respected by all the dissenters in the county. Indeed, his ideas of learning and piety were so refined, that he was very susceptible of an affront from people professing either to be knowing or good. For my part, having been educated in the established church, having conscientiously dissented from it, and having suffered on account of my dissent, I had been naturally led to examine, and to abhor intolerant principles, and my notions of church discipline were very remote from these articles: however, great respect was due to Mr. Hussey's judgment, and I thought it might edify me to inquire the cause of so extraordinary a conduct to the established church. An opportunity soon offered. The congregation invited me again to take the pastoral office. I thanked them for their generous confidence in a person so young, but begged leave to refuse the pastorship. They urged me to give a reason for my refusal; which I did, by assuring them, that I could not in conscience agree to their discipline, which I thought by far too rigorous. None of the old men attempted to plead for the old discipline; they all agreed, however, in declaring that it was highly proper when it was first established; and assigned the ill behaviour of the gownsmen at meeting as a reason. Jews and Papists never entered their assemblies; they had a good opinion of them; but the gown came frequently, and always disturbed their worship; they thought them therefore the profanest of mankind, and *that* the most anti-christian church which nourished such members and ministers in her bosom. I'll tell you, gentlemen, how the gownsmen of that age behaved in the church of God.

When a young gentleman came first to college, finding no amusement in books, manuscripts, experiments, or any of the riches of literature, he must be amused with the oddities of Cambridge, among which old Hussey, the presbyterian parson, (as the cant of that day was,) was always numbered. Away a posse went to meeting, and in defiance of statutes and proctors, they would publish all along the streets, that they were going to have a little fun with the preacher. Arrived at the house, they would bang the doors, stalk up the aisles, fling themselves on the sides of the pews: just come from country schools, many of them from charity schools, they thought to give themselves airs were the marks of good-breeding. One, with a *lack-lustre eye*, with a vacant countenance, and a harmless heart, would toss, and twirl, and play with his cap; and when tired with that amusement, would walk off. A second, with *a brazen brow and an iron sinew*, if the minister mentioned a word which was not in his school dictionary, would swear he never had heard such a word in his life. A third, who thought he must act some part, would laugh, and, for want of discernment to know when, would often laugh when he ought to have blushed. A fourth, with *eyes full of adultery*, (I use St. Peter's language,) would stand on tiptoe, stare at all the ladies in the meeting, and sometimes, O lost to all decency! would peep under the women's hats. Do you wonder, my brethren, that there have been instances of the good women's losing all christian patience, and, before the whole assembly, slapping their faces? Ought that young gentleman to complain, who, one day mistaking an old for a young woman, was knocked down by the old lady for his impertinence? These were the glorious criteria of academic politeness at that time of day. Whether the modern practice of hunting for the preacher, as astronomers hunt for Jupiter's moons, with magnifying glasses, were then in use, I cannot tell. If it were, I should think nothing could justify it; for if students' eyes be worn down with hard night-reading and writing, they should remember, that they come to divine worship rather to hear than to see; beside, if *spectatum veniunt** be allowed, *spectentur ut ipsi*† ought not to be refused; and would not that have been, think ye, a very edifying sight? Some hundreds of people worshipping God by spying one another's features through glasses, the preacher in his his turn spying them all! But to return.

When I heard all this, I own I was struck: but having, I know not what partiality for the gown, I tried to excuse what I could not in my conscience approve. I urged their *youth*. That, said the old men, is no excuse; on the contrary, it aggravates their crime. The virtue of youth is modesty, and when a young man has lost his modesty, possess what he will, he is an object of horror. I pleaded their *birth;* but that would not do. For, said my opponents, if they be gentlemen's sons, they sin against their own knowledge; and if they be poor lads, they sin against humility. Does it become poor lads, said they, to disguise themselves in a gown, and insult us *who would have disdained to have set their fathers with the dogs of our flocks?* Such as they, said one,

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* They come to see. † They come to be seen.

> 'Forget the dunghills where they grew,
> And think themselves the Lord knows who!'

I said, they were *members of a famous university.* They replied, that therefore they should be concerned for the honour of that reverend body; that this was the way to disgrace the whole university; that the worst part of the worst man's character was, *He ate of my bread, and he lift up his heel against me.* I added, that as Mr. Hussey preached often, preached to a plain people, and for their sakes preferred a popular familiar dialect before a scholastic accuracy, or before an elegant delicacy of style, perhaps he not only thought with Quintilian that perspicuity was the first, but the only virtue of a public speech, and intent on answering the great end of his ministry, the salvation of his people's souls, he might sometimes offend against the laws of speech. They answered, it was not likely that a man of learning should do so; that if he did, it would be easy, though not generous, to say to an undergraduate censor, *Physician, heal thyself;* that every man of sense would attend to a public speaker's design more than to his address in delivering himself. At length, I had exhausted my pleas, and, as I could not excuse, I was forced to content myself with pitying and blushing for young men, whom, with all their faults, I sincerely loved.

Nothing of this, however, was urged for the continuance of the old rigid discipline, and I took the pastoral office only on condition of their abrogating laws the manifest tendency of which was the maintenance of party prejudices, the murder of christian love.

You will perhaps ask me, what effects followed? I will tell you. The *living God*, the guardian of his own gospel, always ready to succour the well-meant though weak efforts of all who endeavour to extend his empire of love,—this God mercifully overruled providences to answer our wishes, and caused the relief to proceed from the very men whose order had caused the scandal. Aware of the prejudices of the good people of the congregation, I endeavoured to conceal my acquaintance with some pious gownsmen then in college; however, it came out, and, as I feared, offended several worthy people, who even doubted my orthodoxy, and questioned me about it. I made the best apology that I could for my intimacy with these good men. I said nothing of their families; for my dissenting brethren had no idea of a gentleman without virtue. I said nothing of their learning; for they did not care for all their Latin and Greek, unless subservient to piety. I endeavoured to prove them GOOD MEN. How! said they, *can any good come out of Nazareth?* Should any say so now, I would answer, *Come and see.* In short, these gentlemen, with their modest deportment at meeting, with their friendly and edifying visits among the people, with abstaining from all that could give offence to any, with practising the virtues that approve men the servants of God, effectually destroyed party zeal; and now, blessed be God, churchmen are seen frequently at meeting, dissenters occasionally at church, and people begin to act as if they thought the religion of christians a religion of love. In those days of yore, how often have dissenting ministers in Cambridge bewailed this thorn in their nest: how often have they envied their brethren whose lots were cast in the least civilized parts of his Majesty's dominions! Happy you, said they, who in seaport towns preach to a rough ship's crew! happy you, who preach to *ploughmen and vine dressers!* you enjoy the toleration allowed to protestant dissenters in the fullest sense. You ask, *where is* THE PLACE OF WISDOM? *The gold and the crystal cannot equal it: for the price of* *wisdom is above rubies!* For our parts we answer, *The fear of the Lord, that is wisdom, and to depart from evil is understanding.* How often did these good men, when preaching in country towns, remember the saying of a certain nobleman, who, when he saw the kind actions of the beasts in the Tower to each other, exclaimed, We have been mistaking, these are the rationals, and we are the brutes!

To come into our places of worship now, after such scenes as these, is like coming home after a long rough voyage. Indeed, some imperfections attend us still. Still there is, as there always will be, an Ishmael in Abraham's family. Notwithstanding all the just and generous efforts of the heads of houses, notwithstanding the frequent attendance of proctors, notwithstanding the example of hundreds of well behaved gownsmen, there will be now and then an awkward, an ignorant, or an intoxicated lad, whose vanity and brutality will be insensible to all. Such a person appears among you, gentlemen, as Satan presented himself among the sons of God: but, as a proof of the extreme folly of such a lad, to what a disadvantage does he appear in your company in the house of God? Contrasted with you who behave well, he produces the same effect on spectators as an ill-drawn daubing hung by the side of a finely finished picture would produce; the beauty of the one aggravates the horror of the other. With the greatest disgust all, the more delicate sex especially, behold the frightful creature, and every tongue proclaims his enormous praise. All think him too bad for reason, and punish him with the severest ridicule; and should that question, sometimes put up in the schools, be ever put in a circle of ladies, *Detur vacuum?*[*] they would be provoked to answer, *Detur.*[†] It is in the brain of him who behaves ill at divine worship. Let us neither dissemble nor be ungrateful. We derive an advantage from even such as these; an advantage great enough to induce us to waive every power which college rules, university statutes, and the laws of the land give us over such culprits. It is never necessary for dissenting ministers in this town to teach their people reasons of dissent. Why should you puzzle yourselves, my brethren, with reading or hearing long dissertations on church discipline? Why compare the established hierarchy with the apostolic simplicity? Why trace this subject through the writings of your Owens, and Goodwins, and Watts's, and Doddridges? Behold a more popular way. Look at these members — members, yea ministers of the established church. *These are thy Gods, O Israel!......* Behold your reasons of dissent held up in your places of worship to public view in characters of brass! *engraven with a pen of iron in the rock for ever!*

But I have done. Pardon the weakness of speaking about myself. Accept my thanks for indulging me with your attention so long. Assure yourselves, that my aim is to conciliate christians to each other; and the means proposed to you in order to enable you to obtain this end, are *gentleness, goodness, faith.* Ah! why is not every party amongst us, why are we not all building in God's temple as the Jews of old in Solomon's, where *neither hammer, nor axe, nor any noise was heard in the building?* If this be not worth saying and doing anything to obtain, I know not what is; and, if any be insensible to this, I leave him to the laws of his country, the reproaches of his companions, the regret of his conscience, and the mercy of God."

We may easily fancy how the boldest of those young Cantabs would shrink before such withering sarcasm as this!

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[*] Is there an empty place in nature?

[†] There is.

Spiritual Cabinet.

INTEGRITY OF THE BIBLE.

The records of the Bible cover a period extending from the creation of man to the period when the Gospel was widely spread. They contain accounts of many preternatural occurrences, of many which have no direct confirmation in external evidence, and of many which are attested by competent and independent witnesses. The number of these independent witnesses is increasing every year; and there is every reason to believe it will continue to increase. Antiquarians have collected inscriptions and other ancient remains which verify the Bible narrative. We read upon the tablets of Assyria the names of Jewish kings and the record of events described in the Old Testament. Places only known before by their mention in the Scriptures have been discovered and identified. Ethnology has borne witness to the tenth of Genesis. All nations attest a deluge. Ancient writers in Chaldea and Egypt, in Greece and in Rome, from Berosus to Tacitus, speak of Bible facts. The Jewish nation, with its religious belief and rites, is a standing witness to the Old Testament. The christian church, with its belief and ceremonies, is a living evidence of the truth of the New Testament. Amid all its divisions and diversities, it accepts the writings of the Evangelists and Apostles as genuine, authentic, and true. A long succession of writers, from the days of Vespasian to our own, repeats the story of the Gospels and the Acts. Chrysostom, Jerome, and Augustine only re-echo the statements of Origen, Tertullian, and Clement of Alexandria. Hippolytus and Tatian, Melito and Athenagoras, agree with Irenæus, Justin Martyr, Ignatius and Clement of Rome. Translations of the New Testament into Ethiopic, and Latin, and Syriac, made in the earliest ages, show that the record remains in its integrity. The very catacombs of Rome, and the pages of Josephus, bear witness to its truth. The lives and labours of the Apostles, their sufferings and death, justify our faith; and the churches which they planted in so many countries, under such extraordinary circumstances, and by such simple means, all speak with one voice and tell us that the Gospel is true.

But there are still other weighty considerations which ought not to be lost sight of; such as the improbability that imposters would have taught the purest morality and the most spiritual religion. Locke says, "Such a body of ethics, proved to be the law of nature from principles of reason, and reaching all the duties of life, I think nobody will say the world had before our Saviour's time." Let those who can, believe that this immaculate morality was taught and practised by men who forged the histories in which they embodied its laws, or who could not distinguish truth from falsehood. Those who can, may believe that men who professed to speak and act in God's name, and who called on all to love and serve Him "in whose mouth was no guile," presented us with cunningly devised fables for true history. Nor let us forget a curious fact, which is, that a great many forged writings were actually produced, both in reference to Judaism and to Christianity, but were repudiated by all thoughtful men. If the design of the compilers of the Old Testament had been to bring together all that professed to come from early ages, there were the Apocalypse of Adam, and the book of Enoch, and the Testaments of the Twelve Patriarchs. The History of Asenath, the book of Tobit, the rest of Daniel, Bel and the Dragon, &c., might have been included, but they never found a place in the Jewish canon. As for the place some of them *wisdom is above rubies!* For our parts we answer, *The fear of the Lord, that is wisdom, and to depart from evil is understanding.* How often did these good men, when preaching in country towns, remember the saying of a certain nobleman, who, when he saw the kind actions of the beasts in the Tower to each other, exclaimed, We have been mistaking, these are the rationals, and we are the brutes!

To come into our places of worship now, after such scenes as these, is like coming home after a long rough voyage. Indeed, some imperfections attend us still. Still there is, as there always will be, an Ishmael in Abraham's family. Notwithstanding all the just and generous efforts of the heads of houses, notwithstanding the frequent attendance of proctors, notwithstanding the example of hundreds of well behaved gownsmen, there will be now and then an awkward, an ignorant, or an intoxicated lad, whose vanity and brutality will be insensible to all. Such a person appears among you, gentlemen, as Satan presented himself among the sons of God: but, as a proof of the extreme folly of such a lad, to what a disadvantage does he appear in your company in the house of God? Contrasted with you who behave well, he produces the same effect on spectators as an ill-drawn daubing hung by the side of a finely finished picture would produce; the beauty of the one aggravates the horror of the other. With the greatest disgust all, the more delicate sex especially, behold the frightful creature, and every tongue proclaims his enormous praise. All think him too bad for reason, and punish him with the severest ridicule; and should that question, sometimes put up in the schools, be ever put in a circle of ladies, *Detur vacuum?*[*] they would be provoked to answer, *Detur.*[†] It is in the brain of him who behaves ill at divine worship. Let us neither dissemble nor be ungrateful. We derive an advantage from even such as these; an advantage great enough to induce us to waive every power which college rules, university statutes, and the laws of the land give us over such culprits. It is never necessary for dissenting ministers in this town to teach their people reasons of dissent. Why should you puzzle yourselves, my brethren, with reading or hearing long dissertations on church discipline? Why compare the established hierarchy with the apostolic simplicity? Why trace this subject through the writings of your Owens, and Goodwins, and Watts's, and Doddridges? Behold a more popular way. Look at these members — members, yea ministers of the established church. *These are thy Gods, O Israel!......* Behold your reasons of dissent held up in your places of worship to public view in characters of brass! *engraven with a pen of iron in the rock for ever!*

But I have done. Pardon the weakness of speaking about myself. Accept my thanks for indulging me with your attention so long. Assure yourselves, that my aim is to conciliate christians to each other; and the means proposed to you in order to enable you to obtain this end, are *gentleness, goodness, faith.* Ah! why is not every party amongst us, why are we not all building in God's temple as the Jews of old in Solomon's, where *neither hammer, nor axe, nor any noise was heard in the building?* If this be not worth saying and doing anything to obtain, I know not what is; and, if any be insensible to this, I leave him to the laws of his country, the reproaches of his companions, the regret of his conscience, and the mercy of God."

We may easily fancy how the boldest of those young Cantabs would shrink before such withering sarcasm as this!

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[*] Is there an empty place in nature?

[†] There is.

Spiritual Cabinet.

INTEGRITY OF THE BIBLE.

The records of the Bible cover a period extending from the creation of man to the period when the Gospel was widely spread. They contain accounts of many preternatural occurrences, of many which have no direct confirmation in external evidence, and of many which are attested by competent and independent witnesses. The number of these independent witnesses is increasing every year; and there is every reason to believe it will continue to increase. Antiquarians have collected inscriptions and other ancient remains which verify the Bible narrative. We read upon the tablets of Assyria the names of Jewish kings and the record of events described in the Old Testament. Places only known before by their mention in the Scriptures have been discovered and identified. Ethnology has borne witness to the tenth of Genesis. All nations attest a deluge. Ancient writers in Chaldea and Egypt, in Greece and in Rome, from Berosus to Tacitus, speak of Bible facts. The Jewish nation, with its religious belief and rites, is a standing witness to the Old Testament. The christian church, with its belief and ceremonies, is a living evidence of the truth of the New Testament. Amid all its divisions and diversities, it accepts the writings of the Evangelists and Apostles as genuine, authentic, and true. A long succession of writers, from the days of Vespasian to our own, repeats the story of the Gospels and the Acts. Chrysostom, Jerome, and Augustine only re-echo the statements of Origen, Tertullian, and Clement of Alexandria. Hippolytus and Tatian, Melito and Athenagoras, agree with Irenæus, Justin Martyr, Ignatius and Clement of Rome. Translations of the New Testament into Ethiopic, and Latin, and Syriac, made in the earliest ages, show that the record remains in its integrity. The very catacombs of Rome, and the pages of Josephus, bear witness to its truth. The lives and labours of the Apostles, their sufferings and death, justify our faith; and the churches which they planted in so many countries, under such extraordinary circumstances, and by such simple means, all speak with one voice and tell us that the Gospel is true.

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Modern impiety, under the mask of criticism and philosophy, and even of religion, has reached a climax which pagan hostility to the Gospel never knew. Porphyry, Celsus, and Julian, the refined, the philosophical, the learned sceptics of the first ages, recognised the truth of the Gospel record, although they saw not God in it; but our Porphyry, Celsus, and Julian are as blind to its historic truth as they are to its Divine character and claims.

The sifting process to which all other ancient histories must be subjected, leaves a residuum of truth; but what is the wheat to the chaff! But in the case of the Scripture history, it is much as with the supposed wood of the cross and the chains of St. Peter, which, after being chipped and filed for centuries, have grown no less. This is a result on which we may well congratulate ourselves; for the sceptical critics have been chipping and filing in good earnest for long ages. Ever and anon they have sung a triumph over a morsel of the Pentateuch, a fragment of the Chronicles, or a particle of the New Testament, and predicted that the rest would soon follow. They have racked their brains for arguments to prove that there is nothing in the sacred books beyond a mere optical delusion. Like Voltaire, they have made ready the "funeral bakemeats," for the decent burial of the Bible. But all in vain. There it stands, strong in its integrity, and radiant in its truth; and we may safely say, if men "hear not Moses and the Prophets," the Evangelists and Apostles, "neither will they be persuaded though one rose from the dead!"

Poetry.

MY BIBLE.

It tells me, in beautiful story,
Of the joys of that happier shore,
Where the Saints in their white robes of glory,
Are haunted by sorrow no more.

It tells of that land where no shadow
Of sin ever darkens the way
That bringeth for spirits made perfect,
No night—but a limitless day.

It tells that the Pilgrims are weary
No more, in that Heavenly scene,
Where the Shepherd will lead them by waters
Encircled with pastures of green.

It tells of a friendship unbroken,
Of love that can never grow dim;
That God will wipe tears from the faces
Of all that He calls unto him.

It tells that no sickness can enter;
No woes that on earth are e'er known,
Can disturb the repose of the dwellers
That stand in delight by his throne.

Then who would not yearn for the waters
Of life on that beautiful shore,
Enwreathed with a verdure unfading,
And blossoms that bloom evermore—

For a place among those who adore Him,
A happy and glorious band,
Who sing with a crown on each forehead,
And a harp of bright gold in their hand.

O! teach us, thou Saviour holy,
To find by the book thou hast given,
That pathway, though narrow and lowly,
That leadeth to Thee and to Heaven.

Reviews.

Tracts for the Thoughtful on matters relating to the Religious Condition of the Age. No. 1. The Strife of Sects. London: Simpkin & Co.

WHICHEVER the writer of this pamphlet may be, evangelical churchman, or pædobaptist dissenter, we know not; but we have reasons for concluding he is either the one or the other; for we can scarcely bring ourselves to imagine that he can be a baptist. This, however, is of little matter. He appears to be concerned for the efficient administration of the Gospel, and believes that selfish sectarianism is a serious obstacle, especially in small towns and villages. There is much truth in these remarks:—

> "There is a subtle principle of human character which, by its influence upon the lay members of our religious bodies, may tend in some measure to perpetuate the present state of religious disunion. This principle is a certain spirit of egotism, of self-seeking, or of self-worship, a principle which is more easily discerned, both in our own breasts and in the actions of others, than clearly defined or accounted for. To the vulgar mind any sort of greatness, or supposed greatness, is pleasing. Mere prominence of position, in whatever manner or on whatever terms obtained, is grateful to the mind of small capacity and of ignoble nature. I know no littleness more base than that disposition which would rather rule in a lower sphere of being, than obey in a higher; I know of no disposition of mind which tends more to the general degradation of mankind than this petty love of rule, which will always urge a man rather to keep down his inferiors than to raise himself in the scale of being. For surely it is mainly by contact with our betters that we are aided in our own advance.
>
> This egotism or self-love tends to encourage, in regard to religious concerns as in all other matters, the formation of small and feeble organisations rather than of large and vigorous combinations. We shall often find, in connection with one of our small religious 'causes,' a knot of little-great people, of a somewhat busy or fussy disposition, who find some gratification for their love of power and authority in the administration of the small affairs of this small cause. If this little cause were merged in some larger and more influential congregation, these worthies would probably sink down into their own place. I do not affirm that these excellent people *knowingly* keep afoot their little cause in order that they may enjoy this petty greatness; but we all know how frequently motives of different kinds so interweave themselves in the texture of our desires and intentions, that we find it perplexing to distinguish between our virtues and our vices, between our strength and our weakness. Would to God I could believe that there is no deacon or church-member in all our dissenting bodies who is in the slightest degree influenced by these unworthy motives in striving to maintain our denominational disunions! But we cannot do the work of honest men in this world without looking things boldly in the face, and honestly taking them for what they are, and not for what it would be pleasant to believe them to be. So long as we sedulously close our eyes to the vices and follies of mankind, so long shall we do little to free mankind from their thraldom."

With regard to the steps he would recommend for the further union of the evangelical sects, the writer says:—

> "The first sectarian party-wall that I would see demolished is that between baptists and pædobaptists. But even here I would call for no 'sacrifice of principle,' that is to say, of no reasonable principle. We can imagine principles which must be 'sacrificed' in order that human society may exist. If my 'principles' led me violently to impose 'baptism by immersion' upon every one who passed along a certain public highway, the peace of society would demand that that principle should be 'sacrificed.' I am quite sure that Congregationalists in *general*, whether baptists or pædobaptists,—for the name Congregationalist is strictly as applicable to the one as to the other,—might without the slightest inconvenience form one body, and yet afford to each member of their societies a convenient opportunity for fulfilling his own ideas of christian duty. It is not at all necessary that any person should be compelled to witness observances which are offensive to him, or even such as are merely uninstructive to him; it is perfectly easy to appoint times for baptism by immersion and times for the 'sprinkling' of infants, so that each observance may be witnessed by those only who find it an edifying spectacle."

True: such a course might be pursued; nay, is already pursued, to some extent, in certain congregations. But the idea of "violently imposing baptism by immersion upon every one who passed along a certain public highway" is curious enough! But the writer need not be alarmed. The "peace of society" never has been, and never will be disturbed by such folly. State Churches have done such things, but Baptists never.

Baptism; or, a Contribution to Christian Union: A Letter on the Distinctive Principles of Baptists; addressed to the Rev. C. H. Spurgeon, London; and to which the attention of the Baptist Ministry and people, and of the church at large, is humbly solicited. By Rev. Daniel Fraser, A M., Lerwick, Shetland Isles. London: Hamilton, & Co.

Dating this printed Letter from his "Free Church Manse, Lerwick, 15th July, 1861," Mr. Fraser congratulates Mr. Spurgeon on having lived down the hostility with which he was once assailed. He read, he says, the two first volumes of Mr. S.'s Discourses with "gratitude and joy," and adds, "I was led to wonder where in England you had learned such good Scotch Theology." But he has somewhat against him.

"In the midst, however, of these pleasant feelings, I had one serious drawback, in respect of which I could not but feel that, at least 'one thing thou lackest,' and that, as yet, the treasure is found only in earthen vessels. You are a Baptist! or, expressing more precisely the drawback to which I allude, you administer baptism by immersion, and, holding immersion to be baptism, you baptize only professing believers, or believing adults."—

"I am bold to hope for a kindly and patient hearing, even while engaged in showing you the grounds on which I think your views on baptism are unscriptural and untenable, and by reason of which you, as well as all holding distinctively baptist principles, are bound—I hope I may say it without offence—at once to renounce them."—

"In view, however, of the enhanced influence which you were likely to exert, I was led to think more seriously than ever of, what I cannot help seeing to be, the unscriptural and pernicious character of your baptist views. At first, I thought of soliciting the favour of a brief private correspondence, but at length, and by various reasons, I was led to prefer to address you in the present, undisguised, and public manner."

Mr. F. then proceeds to the discussion of the question, and if our readers wish to know what "good Scotch" *logic* is, we advise them to send for the pamphlet, and they will find "the right use of reason" taking a new course. We give them the writer's own summary of his second argument.

"On the whole, then, as the result of these considerations, the conclusion appears to be inevitable, that sprinkling is the only scriptural and only allowable mode of baptism. Seeing, indeed, that dipping is inadmissible, and that sprinkling is the only other alternative, we are of necessity shut up to sprinkling. But when we consider, further, that an inward sprinkling can only be represented and manifested by an outward sprinkling; when we consider that Scripture leads us to think of all divine ordinances as together constituting a firmament,—that the sacrament of baptism, no less than the word, belongs to this firmament, and that, God communicating himself to us by a firmament, it must be by sprinkling, and is so uniformly represented; and when we consider, in fine, how, in conformity with all this, in reference both to the inward and the outward baptism, both are at once and briefly comprehended under the one term of sprinkling, we cannot but regard ourselves, not only as directed to sprinkling, but as having sprinkling virtually appointed and enjoined."

Mr. F. introduces his third argument thus:—

"Thirdly, then, on behalf of sprinkling, let us come directly to the New Testament, and to the actual instances of baptism, and the language employed in connection with it. These, indeed, have been very strongly urged on behalf of immersion. I am persuaded, however, that if we can but rid ourselves of prejudice, we shall find, not only that there is no place, nor foundation, nor vestige of footing, for dipping in Scripture, but that its whole language in regard to baptism, either employs, or positively directs us to, and enjoins upon us, the opposite mode of sprinkling."

We find, on turning over the pages of our copy of this pamphlet, that we marked on first reading it, many other passages for quotation of a similar character to the above; but we have not space for more. We only add, that both the facetious Daniel Isaacs and the redoubtable Mr. Thorn must yield the palm to this Free-Church minister of the Shetland Isles, as the boldest advocate of "Infant sprinkling" that has yet appeared in this field of controversy.

Correspondence.

THE EDITOR TO HIS READERS ON THE REPEAL OF THE PAPER TAX.

THE Parliamentary Session of 1861, though comparatively barren of remarkable legislative results, will be remembered by generations to come, as the period when the last tax on the diffusion of knowledge was repealed. Some of us, though earnestly anxious for a consummation so long and so devoutly wished, were scarcely sanguine enough to expect its accomplishment in our day, being fully aware of the formidable obstacles which would be thrown up against it. One by one the taxes on newspapers and periodicals, and on the advertisements they inserted, were removed, and now the tax on paper is no longer to be imposed; many thanks to the RIGHT HON. MILNER GIBSON and his coadjutors, to whose wise and persevering efforts we are indebted for this invaluable boon.

During the thirty-six years that we have now, through Divine favour, been permitted to issue our monthly publications in one form or other, as those who have accompanied us during that unusually long period will bear willing witness, we have always most readily given our readers every advantage of enlargement or cheapness within our power. We are now considering what will be most advantageous to our numerous readers for the coming year. For as we have only one more number to issue for the present year, we shall complete this volume in uniformity with the past.

Next month we intend to lay before you our proposals for 1862. In the meantime we shall esteem it a favour if our friends will furnish us with suggestions either as regards the size, contents, or price, they would prefer; as we are mainly desirous to meet their wishes as far as possible.

Christian Activity.

EVERY CHRISTIAN MAN'S MISSION.

EVERY Christian has a mission. Every pious Jew had. And, in fact, every man has. Man was not made for himself alone. As a forcible writer has put this matter:—

"Not, as some miserable philosophers imply, that man is destined to sit in his chariot, the world, drawn by the foaming, curbless steeds of fate, careering madly through an orbit fixed by chance, with nought to live for, nought to love above himself. No! when the morning stars sang together as the noble tenant of another sphere upreared his goodly frame and turned his lofty brow to heaven, its native light, God, his maker, surely had some great destiny marked out for him—some holy ministry, some worthy mission. What this originally was, it is useless, as well as beside our purpose, to speculate. As far as time is concerned, that is in great measure lost. And the man who would now give himself to the fulfilment of his mission, consciously and righteously, must seek amongst his fellow-men the sphere where he can do God most service. Undoubtedly, the entrance of sin into the world has altered materially, in some respects, the character of that service which they must render Him who would devote their life to Him. This sad catastrophe has furnished to them a work, demanding for its proper performance the most thorough consecration, and the most devoted zeal. They have to recover the world for God; to carry, not the terror of his arm, but the might of his loving sway, into regions where revolt prevails, and where foul and tyrannous usurpers occupy his throne. The christian now cannot simply take his stand among his fellow-men, one with them in the possession of all things desirable—virtue, piety, joy, and peace. He must see an appalling amount of woe and wretchedness around him, and must minister to it. His delightful hours of converse with God, and communion with saints, must be only the recruiting of his energies for the discharge of his loving duties. His very worship must not keep him from his work. He must worship by his work; and his worship must always better fit him for his work.

Now these appear to us to be truths which christians have yet, in a great measure, to learn and adopt. They may be known; but they are not acknowledged and acted out. Can any candid observer of their attitude towards the world—towards the godless at home and abroad, at the present moment, say that it expresses anything like this conviction deeply impressed upon their heart? 'We have a mission to the world. A glorious embassy and office. A work most pressing to be done; for whose accomplishment the world wails and agonizes, though it knows it not. On whose success depends the adjustment of all that is disordered; the extinction of all that is deplorable; the introduction of all that can be desired in the world;—the demolition of tyrannies, slaveries, injustices, undue inequalities, insolences of power and pride, superstitions, blinding and degrading faiths;—the expulsion of wars and envyings, vices, and their prolific woes: which shall blend the confused jarring din of earth's wrathful strife into harmony, and spread an air of peace and love, like balmy odour, over the world. A mission in whose discharge we have the co-operation of God, and the interested sympathy of all holy watchers of God's rule in the world. For whose performance we have all means and all encouragements, including that greatest of incitements, the impossibility of failure, the certainty of success.' Is that the spirit that breathes in the christian activities of our age? Does such a conviction as that indicate itself in each of all our many and multiplying schemes? Is there any sign amongst us of a deep-seated, moving consciousness that we *have a mission*; that God has gathered us into his church, not merely to save us, and educate and sanctify us; but that we may, as his agents, save, and educate, and sanctify the world? Is it apparent to all beyond a doubt (as it should be, if we have any such mission), that we are blending with our cultivation of personal piety, with the 'working out of our salvation with fear and trembling,' a constant, ceaseless, earnest attempt at the recovery of the world for God, and the regeneration of its disordered, cursed life?

We hesitate not to avow our conviction that there are but *few* signs that this is one of the church's great thoughts in the present age; and we fear that the proofs of the truth of this conviction will be but too numerous to all who have anything to do with the matter. What mean the incessant 'special appeals' of our various religious societies? What, the wide-spread complaints of our sabbath schools and kindred organizations, of a paucity of labourers? What says that voice which is daily waxing louder in our ears, but which as yet has awakened no adequate response, which has almost bewildered us in the attempt to meet the call;—that voice, which, as a confused din, in which the loud tones of atheism, and infidelity, and materialism make themselves distinctly heard above the inarticulate roar, of the utter irreligiousness of tens of thousands of the working classes, calls upon the church to acknowledge her supineness, and to arouse herself vigorously to meet and remedy the evil? What light will our prayer-meetings throw upon this most momentous inquiry? Are they so thronged, and is their tone so eloquent of a restless consuming anxiety for the spread of God's kingdom, that we can augur a speedy and worthy effort for its advance? Is it an uncommon thing for some of our missionary prayer-meetings to be marked by little more than supplication for immediate personal blessing? Do our prayers reveal that our hearts are deeply, sadly pondering the religious state of the millions within reach of our arms, and within hearing of our voices? That we are conscious of our mission to them, and zealous to fulfil it? We may be wrong; we should be happy to be convinced of our error; but our impression is, that we have already more machinery than we have power to work—more benevolent schemes than we have benevolent spirit to sustain. And that the response which is given, on the whole (there are, of course, noble exceptions), to these varied calls, is rather an unwilling submission to a duty, than a glowing, zealous embrace of a glorious mission and privilege. Let this conviction but get itself graven on the consciences of all the real christians of

Britain, that they have in their hands the instruments, and that they themselves constitute the agency by which God, through his Spirit, will evangelize the world, and, in addition, that they have long ago received the command to do it, that God waits for their action; that they are, therefore, in a great measure, responsible for the condition of their neighbours: let them embrace and welcome this condition, and modes of agency will soon start themselves. Truth will soon begin to go forth in the midst of men, not as a suppliant for toleration, but with the majestic, graceful mien of a conqueror, whose charms will subdue scorn, and whose voice will carry conviction."

YOUR MISSION.

If you cannot on the ocean
 Sail among the swiftest fleet,
Rocking on the highest billows,
 Laughing at the storms you meet—
You can stand among the sailors,
 Anchored yet within the bay;
You can lend a hand to help them,
 When they launch their boats away.

If you are too weak to journey
 Up the mountain steep and high,
You can stand within the valley
 While the multitudes go by;
You can chant in happy measures,
 As they slowly pass along;
Though they might forget the singer,
 They will not forget the song.

If you have not gold and silver
 Ever ready at command;
If you cannot, toward the needy,
 Reach an ever open hand;
You can visit the afflicted,
 O'er the erring you can weep;
You can be a true disciple,
 Sitting at the Saviour's feet.

If you cannot, in the conflict,
 Prove yourself a soldier true;
If, where fire and smoke are thickest,
 There's no work for you to do;
When the battle field is silent,
 You can go with careful tread,
You can bear away the wounded,
 You can cover up the dead.

Do not, then, stand idly waiting
 For some greater work to do;
Fortune is a lazy creature,
 She will never come to you.
Go and toil in any vineyard,
 Do not fear to do or dare;
If you want a field of labour,
 You can find it anywhere.

Revivals and Awakenings.

TESTIMONY OF AN EYE-WITNESS.

There is at this time a kind of lull in this great work of God. But this is only like his movements in the natural world. The purifying storm, if we may use such a figure, has passed over, but we saw the lightning's flash, we heard the thunder's roar, and we felt the falling shower. God was in that storm. His arm was revealed.

And what is the lesson we should learn from the late wonderful revelations of his Divine power in the conversion of men? What but to look to Him for a yet greater and wider manifestation of his mercy and grace? Ought we not to cherish the hope in our inmost heart that we shall "see yet greater things than these?" "Is any thing too hard for the Lord?" May not what has transpired within the past few years in America, Ireland, and Scotland, be regarded by us as intimations that he is about to visit the nations of the earth with such copious effusions of his grace and goodness as the world has never seen? We ought now to stand in the attitude of expectation and hope, our faith resting on the conviction that the late awakenings were his own work. Instead of sleeping now something like a lull has come, we should be more watchful for the rising of the cloud that will bring yet greater showers of blessings.

Yes: a conviction that the late revivals were the work of God, genuine and beneficial in their effects, will greatly strengthen our faith. In order to this we give the testimony of the Rev. W. Landels, minister of the Diorama baptist chapel, Regent's Park, who thus described what he witnessed at the time of the revival:—

"We know from experience that no description will produce in the minds of others such a profound conviction of its Divine origin as is entertained by those who have seen for themselves. We utterly despair of conveying to any one who has not known the previous character of its subjects, and witnessed the change which it has wrought in them, an adequate idea of our estimate of the work. When we only read of what was taking place in localities of which we were ignorant, our convictions, though favourable, were comparatively slight. Since we have had an opportunity of witnessing its progress and results among a people well known to us, we can no more think of questioning that it is attributable to Divine power, than of questioning our own existence. When we saw an entire population, formerly distinguished for their carelessness and indifference, now quietly and deeply anxious about their souls' welfare—when we saw that religion had become the one topic of thought and conversation among a people by whom religion was scarcely ever named—when we saw those who had long been known as utter strangers to religion, careless hardened scoffers, evincing all the marks of deep religious feeling—when we heard how intelligently they gave a reason of the hope that is in them—when we saw in the altered tone and manner, in the new expression of countenance, in the unwonted joy which lit up their features, evidence of their new life—when we saw the transformation which had taken place in their character—when we saw the Bible in nearly every hand and joy in nearly every house—when we saw along with the most intense earnestness the greatest sobriety of mind—when we saw all this, where there was no human agency to account for it, no leader who had the conduct of the movement, no prominent man or men to whom their attention was directed—instinctively we felt and acknowledged that God was moving in the midst of them. With tears of gratitude, of which we do not feel ashamed, we could only exclaim, 'What hath God wrought? This is the Lord's doing, it is marvellous in our eyes!'

Sincerely do we wish that our readers could see for themselves as we have seen. Nothing more would be needed to convince them how little importance is to be attached to the statements of writers hostile to the movement, who understand neither what they say nor whereof they affirm. Nothing is more obvious than the profound ignorance of many who affect to speak with oracular authority on this question. A writer in the *Westminster Review* has ventured to propound a dogma, than which we can scarcely conceive of anything more groundless—that ignorance is the first condition of revival. Some among the converts, without question, have received but a limited education—some of them are comparatively untaught; but in every district to which the revival has extended, it numbers among its subjects men of every class—professional men, editors of papers, students, and even ministers of the Gospel. Some of these too have been men of sceptical tendencies, who, it may be supposed, had cultivated habits of inquiry, and were not likely to yield an unintelligent assent to any movement, however exciting in its nature. Moreover, the revival is not peculiar to nor has it flourished most in unenlightened districts. The peasantry of Scotland are not proverbial for their ignorance or excitability, and as yet the movement has been much more extensive north than south of the Tweed. In Ireland it has flourished in the province in which the people are most thoughtful, and intelligence is most widely spread, and has as yet failed to penetrate, or penetrated only to a small extent, into more benighted regions. It will hardly be alleged by the reviewer that the Americans are in point of intelligence greatly behind our own countrymen; or that their denser ignorance renders them more eligible subjects of revival. So far as we have seen, the most intelligent are generally among the earliest converts, and in every case an acquaintance with the facts and doctrines of the Gospel greatly facilities the decisive change. Had the reviewer said that while ignorance does not present an insurmountable obstacle, intelligence greatly helps the progress of a revival, he would have been much nearer the truth than when he pronounces ignorance an essential condition of its existence.

Scarcely less wider of the truth is he when he mentions as a third condition, 'that the intellect be rendered inactive, the imagination and emotions being excited, and that the sentiments of fear be specially addressed and powerfully wrought upon.' We do not deny that in some cases the imagination and emotions are excited; it would be strange indeed if the emotions were not; we do not see how otherwise there would be such a thing as religious impressions; nor is it unlikely that the imagination will be quickened by their excitement. So far the reviewer's thesis reminds us of a truism. We do not deny either that the sentiment of fear is awakened—a sense of danger such as attends the conviction of sin can hardly fail to awaken fear. It is *not* true, however, that in order to a revival it must be 'specially addressed and powerfully wrought upon;' any more than it is true that the 'intellect must be rendered inactive.' The most effectual preaching in a revival sense which we have heard, appeals to the judgment more than to the fears; and conversion, as the reviewer afterwards acknowledges, 'proves a first impulse to mental activity,' and brings into exercise powers which the convert was never supposed to possess. And though the sentiment of fear is at first awakened, that fear is rather a feeling of solemn awe than a wild and noisy passion; and as in cases which we have witnessed, where the convert is wisely directed, it soon gives place to a deep and holy joy, until the spectacle presented is not that of a crowd moved by fears, but partially rejoicing over their new found blessedness, partly inquiring, without levity indeed but also without terror, with quiet solemn earnestness, after the way of life. In fine, what takes place at a revival is, in so far as the individual is concerned, precisely what takes place at an ordinary conversion; the only difference is, that the converting influence is more widely exerted, and that the cases are multiplied in consequence. Philosophically speaking, no mental condition is necessary to the conversion of one. If the reviewer's conditions are not necessary in the case of the one, neither are they in the case of the many.

On whatever principle, however, men may attempt to account for this movement, there is marvellous unanimity in the testimony borne to its results. Facts which speak for themselves are manifest to all who have visited the scenes of revival; and from every class who have had opportunity of judging, we hear of the marvellous moral and spiritual change which has been produced. The fruits are all that would be expected to flow from a genuine work of God. Brothels have been closed, and many of their inmates converted. Drunkenness has wonderfully diminished. Landlords have declined renewing their licenses, because, in some instances, they have relinquished their trade from conscientious scruples; in others their trade has already forsaken them. Profanity has already given place to prayer and praise. Old animosities have been extinguished. Crime of every kind has so decreased, that the judges at the sessions have expressed their surprise and gratification at the change. The character of society is manifestly improved; and, in a word, nothing is wanting which is needed to attest that the movement is a genuine work of God."

Narratives and Anecdotes.

DETERIORATING INFLUENCE OF AMERICAN SLAVERY.

MR. THOMAS COLLEY GRATTAN, when British Consul at Boston, U.S., had abundant opportunities of ascertaining the evils of the slave system. In his work on "Civilized America," he thus enumerates them:—

1st. Breeding of slaves like cattle.
2nd. The ignorance of slaves.
3rd. Barbarous and brutal floggings.
4th. The separation of families.
5th. The abandonment of free blacks.
6th. The domestic slave-trade between breeder and dealer.

This domestic slave trade is legalized by the laws of the Union, while the same trade is pronounced to be piracy if carried on in Africa or on the high seas. These, however, are not the only evils of slavery. A spirit of uncontrolled command, even among the humanest men, vitiates the temperament and destroys the evenness of temper. A loose and inadequate respect for the rights of property follows, according to Mr. Cassius Clay, in the wake of slavery, and duelling, bloodshed, and Lynch law are among the consequences. Under such a system, a general demoralization seizes on and corrupts some of the best minds in the country: for, as Mr. Grattan no less forcibly than truly remarks, the great, the beautiful, the true, only flourish where thought and action are untrammelled. It is not merely in productions of the mind that despotism and slavery have a disastrous influence. Estates of the same quality in the Free are from 100 to 150 per cent. more valuable than in the Slave States, and in some cases 500 and 600 per cent. more valuable. Thus lands six miles from Cincinnati, in Ohio, are worth sixty dollars per acre, while lands in Kentucky are only worth six dollars.

It is not merely over mind and soil that slavery has a deteriorating effect; it exerts the very worst influence over the progress of social and domestic civilization, over manners, morality, and religion. Some of the most interesting works that have been written on America, such as *A Journey in the Back Country*, *A Journey in the Slave States*, and *A Journey in the Texas*, are the production of a native, Mr. F. L. Olmsted; and from these volumes we are enabled to accumulate the worst testimony against the whole economy, management, morality, and administration of the Slave States. Between Mississippi and the Upper James River, Mr. Olmsted states that he slept in beds without curtains, which stank, and which were supplied but with one sheet. During his long journeys on horseback through these territories he washed in utensils common to the whole household, and in the rooms there was no adequate furniture, and no couch. The houses were, in general, swarming with vermin and filth; there were no gardens, no flowers, no fruit, no tea, and no cream; worse still, there was neither sugar nor bread, what was called bread being a vile compound composed of flour, salt, fat, and water, stirred together. The mental fare supplied to the traveller was as execrable as the edible. There were no standard books of literature, no magazines, periodicals, or newspapers; not even Shakspeare or a Bible was to be found in those houses, the mansions of planters, slave-owners, and cotton lords. The horses of Mr. Olmstead fared as badly as himself. There was neither hay, nor straw, nor oats, to be found in the mangers of the stables; and all he could procure for his steeds were a little mouldy corn and maize. In his *Journey in the Back Country* Mr. Olmstead gives a harrowing description of a hard-featured man, with whip in hand, who was the type of drivers in general. These men are aided by dogs to hunt what they call 'the niggers.' So soon as a 'nigger' flies, the dogs are set on his trail. Sometimes there is a run of twelve or fourteen hours, sometimes of two or three days. When the men-hunters come up they call the dogs off, unless the slave shows fight. 'If the 'nigger' fights with the dogs,' says the relater, 'they allow them to tear him.' In his *Journey to Texas* Mr. Olmsted gives a receipt to break a nigger of running away; this is to bind his knee over a log, and then to tear out one of his toe-nails! In the country in which such humane scenes are enacted, out of eighty panes of glass the author only found thirty unbroken; he found pork-lard used for butter, and corn-bread, treacle, and milk the usual fare. No butter, flour, or fresh meat is to be had, he tells us, in Eastern Texas; and the hotels are log-cabins, in which you suffer from cold air. Every shanty in the country sells spirits and takes in travellers; but though the accommodation and diet are horrible, almost unendurable, the prices charged are 100 per cent. over those of New Orleans. In Texas, as in Kentucky and in the other Slave States, a bowie-knife is universal, and a revolver a usual companion. The observations of Mr. Olmsted lead us to the conclusion that slavery, wherever it prevails, draws out the natural lust of authority in the breast of man, and gives rise to the worst excesses. Tarring and feathering, mob-executions, bowie-knife quarrels, and deadly family feuds are universally characteristic, he observes, of minds educated in the Slave States. Mr. Olmsted found the son of a planter, of eight years old, 'a swearing, tobacco-chewing bully;' and he impresses on his readers that it is indispensable that the children of the planters should, in the interests of morality be free from the demoralizing association with slaves.

Instances are given by this native writer of the immoralities and obscenities incident to such a state of things. Suffice it to say, that the sons of planters constantly spend their nights in Negro huts and cabins, and that the coarsest and most sensual passions of the Southern youths are unchecked. It would appear that the object of the slave-owners is to discourage religious observances among the slaves. Mr. Olmsted states that, when travelling through Mississippi and Alabama, though he attended family prayers in fifty planters' houses, yet he never, in a single instance, saw a field-hand attend or join in the devotion. From what he everywhere observed where slavery prevails, he comes to the conclusion, that if the slaves be not elevated in the social scale by receiving their freedom, their white owners must, year by year steadily degenerate. How, he pertinently asks, can men retain the most essential quality of true manhood who daily, without remonstrance, see men, aye, and women too, beaten in a position which renders resistance totally impracticable? The predominant motive for all these iniquities is that there should be a huge cotton crop from the labour of a servile race; and men and women are daily beaten that they may increase this crop. The intellect of the lower class of whites also becomes debased by habitual contact with slavery. The passion for indolence, and the contempt not only for field-labour, but for all labour, grows side by side with slavery. Slavery is also found to engender a savage impatience of political opposition, or even of social opinion. The advocates of slavery will not tolerate its opponents. They seek to insult, to assault, and to destroy all who differ from them. Frequent duels are the consequence; and sometimes when an opponent is wounded by a pistol-shot, your Southern slaveholder will draw out a bowie-knife, and deliberately butcher his adversary. One would hesitate to cite traits of this kind if related by a foreigner; but Mr. Olmsted is a native-born and native-bred American; and it is on his authority we state that Mr. Brookes was regarded as a hero for coming behind Mr. Sumner and all but killing him. Where men meet to cheer on and applaud cowardly ferocity of this kind, they must not only have abandoned self-restraint but all sense of decency and self-respect. It is not only morals and manners that are vitiated in the Slave States, but law is overborne. From Alabama and Arkansas to Virginia, Tennessee, and Texas, the machinery of police and courts of justice are dispensed with. Cases are tried and sentences executed, in thousands of cases, by irresponsible judges, which in any other country would be decided in courts of justice by the ordinances of positive law and the regular rules of evidence. In Eastern Tennessee, not very long ago, a slave was burned by this rough-and-ready process of injustice and iniquity, in which the slave-owners delight. Can we wonder at this when an American judge was found bold and base enough to declare that a slave was not to be ranked among sentient human beings, being an article of property, a mere chattel personal? Wherever there are slaves, Mr. Olmstead remarks, that the white labourers adopt their careless and lazy habits. This will not appear extraordinary to any reader of Adam Smith. 'The experience of all ages and nations,' says this sagacious thinker, 'I believe, demonstrates that the work done by slaves, though it appears to cost only their maintenance, is, in the end, the dearest of any. A person who can acquire no property can have no interest but to eat as much and to labour as little as possible. Whatever work he does beyond what is sufficient to purchase his own maintenance, can be squeezed out of him by violence only, and not by any interest of his own.' Bentham also remarks that, degraded to a beast of burden, the slave never raises himself above a blind routine; and one generation succeeds another without any sign of improvement. People that own 'niggers,' says Mr. Olmstead, are always mad with them about something or other, and it in consequence happens 'that half their time is spent in yelling at them.' The so-much-lauded system of slavery also prevents the owners of slaves from having clean, quiet, comfortable, or happy homes. Most of the Southern planters are also in debt, and more especially in the Texas. The cotton, too, notwithstanding compulsory labour, is often entirely unpicked, for want of hands. When it is picked by free labour it is worth from one to two cents a pound more than when it is picked by slaves. In the *Journey in the Back Country*

Mr. Olmstead says, 'In the Texas I was informed that the cotton picked by the free labour of the Germans was worth from one to two cents a pound more than that picked by slaves.'

This relation between master and slave, it stands to reason, must have an unhappy influence on manners, and generally on morals. It is in truth an interchange of boisterous tyranny on one side and degrading submission on the other. The children of tyrant masters perceive and con these lessons. They speedily learn to imitate their parents, for man is everywhere an imitative animal. Thus nursed, thus educated, boys of ten, twelve, fourteen, and fifteen follow in the footsteps of their fathers, sometimes giving loose to more capricious airs, but oftener more ungovernable passions. The errors and crimes of the slaveholders and slavebreeders arise from a total ignorance of the natural rights of mankind. These rights, as Alexander Hamilton, one of the founders of the Republic, said, are not to be rummaged for among parchments. 'They are written as with a sunbeam in the whole volume of human nature by the hand of Divinity, and can never be erased or obscured by mortal power.'

NATIONAL FAST IN THE FEDERAL STATES OF AMERICA.

THURSDAY, Sep. 26, having been appointed by the President and Government as a day of fasting and humiliation before the Most High, because of the present crisis of public affairs, was generally observed throughout the states of the Union. We are gratified to find that many of the preachers spoke out unreservedly against the great cause of all this mischief—SLAVERY. We have read a list of extracts from the sermons of several eminent ministers who did not fail to denounce that infamous system. We have also received a copy, from the "Morning Star," of the sermon preached at "Roger Williams' Church," Providence, Rhode Island, on the day appointed, by the pastor, the Rev. G. T. Day, from 1 Kings ix. 4—9, entitled, "The Nation's Sin; its Punishment, its Danger, and its Deliverance," in which the preacher delivers a faithful and fearless protest against the nation's curse.

A LAMENT FOR THE FAST DAY.

"O Lord, Rebuke us not."

THY hand is heavy on us;
We faint beneath thy rod,
And cry to thee in sorrow,
Rebuke us not, O God!
Rebuke us not in anger!
But be as thou hast been,
Remembering in thy mercy,
Our weakness, not our sin.

We see the clouds about us
Are black with storms of wrath,
We hear the muttering thunder,
And trace the lightning's path—
Thy helpless creatures tremble
Beneath thy awful frown,
And own our guilt is rolling
Thy bolts of vengeance down.

No more with shouts and laughter
We fill the summer air,
No more with songs of gladness
The autumn feast prepare;
For those who walked beside us,
The beautiful and brave,
Are sleeping cold and lowly,
In many a nameless grave.

The green leaves droop in sadness,
The flowers are wet with tears,
And sounds of woe and mourning,
Each anxious watcher hears,
The wail of homeless orphans,
The widow's cry of pain,
A voice like that of Rachel,
Which asks for sons in vain.

O Thou, whose heart of mercy
Still pities all our woe,
Give us repentant sorrow,
And grace our sins to know;
And while with deep contrition
Beneath thy hand we bow,
O make us purer, better,
For what we suffer now.

V. G. R.

Baptisms.

FOREIGN.

Bahama Islands.—On the first sabbath in May, Mr. Davey baptized fifty persons in *Nassau*,—precisely the same number that were baptized on that day the year before. These were selected from about seventy, who have for some time been visiting him with a desire for fellowship with the Church. Thirty of the candidates were chiefly young men who, having had greater educational advantages than their parents, may become of great service to the church. At the little station at *Fox Hill*, eight or nine persons were also about to be baptized.

San Salvador.—Our native brother, Mr. Laroda, reports that he had baptized during his journeys through the island fifteen persons, and that others were awaiting that ordinance.

British America.—From the report on the state of the baptist denomination in Nova Scotia and New Brunswick, presented at the recent convention at Nictuax, Nova Scotia, we learn that there are 266 churches and 22,608 members. They report 892 as baptized during the year—the formation of three new churches—the opening of seven new meeting houses—and the ordination of nine ministers. Twenty candidates for the ministry are studying at Horton.

DOMESTIC.

Coleraine, *Ireland.*—Mr. Medhurst, in giving an account of the first twelve months of his ministerial labours at Coleraine, says:—"Since I commenced my pastoral duties here, I have baptized fifty-two believers in the name of the Father, Son, and Holy Ghost, one of whom was an old woman aged seventy-seven. Fifty-seven persons have been added to the fellowship of the church, which now numbers one hundred and twenty-nine members. Amongst those added to the church are three converts from popery, and the only daughter of our esteemed brother and deacon, Mr. Edward Gribbon. Our losses during the year are but three—one a painful case by exclusion; one, a dear sister, who has gone to seek a home in America; and one, a young brother, aged fourteen, who sweetly fell asleep in Jesus on the morning of Wednesday, June 5th, 1861. This dear youth was converted, baptized, and united to the church as a fruit of the 'Revival of '59.' Our brother left behind a good testimony to the reality of the gospel in which he had trusted; just before he died he was asked by a member of the church, 'Do you fear to die?' He replied, 'This side or the other, it doesn't much matter; only it's just a little awkward getting over.' On the 6th of June I buried our brother in the parish churchyard of Coleraine, and addressed a considerable concourse of persons. During the year, I have preached three hundred sermons, besides attending four prayer-meetings each week, at which I generally read a chapter, and make a few observations explanatory of the passage. I have been enabled to preach the Word of Life at the following places:—Articlave, Ballysally, Bellemont, Garryduff, Whins, Londonderry, Castle Row, Camus, Tubbermore, Portadown, Magherafelt, Church Hill, Belfast, Polentammy, Currysisken, Portstewart, Kiltenny, Maddebenny, Mill Town, Irish Houses, Ballymoney, Dundooan, in the open air at Coleraine, on the Fair Hill, and in the Diamond, and in Glasgow, Scotland. I believe there are fair prospects of a good church being established at Portadown, provided a little temporary assistance could be rendered to the friends now meeting together at the Town Hall. At Garryduff, near Ballymoney, the little church, which was first formed about the year 1820, still continues to meet in the dwelling-house of a valued brother, Mr. John Townsend, and now numbers twenty-six members."

Newark.—Five believers in Jesus were baptized by Mr. Bayly, on Lord's-day evening, Sep. 8. Four of these friends were from the General Baptists at Grantham, who have not a baptistry. One of the four, a sister, far advanced in life, received her religious impressions under a sermon by our pastor six years ago, from the words, "How shall we sing the Lord's song in a strange land?" Thus we see how it behoves us to "be not weary in well doing," for "in due season we shall reap if we faint not."

T. F.

Bow, *Middlesex.*—On the last sabbath in June, our pastor, Mr. W. P. Balfern, baptized two believers in Christ, who were received at the Lord's table on the first sabbath in July; and on Sep. 15, seven more put on Christ by baptism before many witnesses. One had been a member of a christian church, but opposed to believers' baptism. He was present at our last baptismal service, and was so convinced by the sermon our pastor preached, that he then felt a desire thus to follow the example of Christ, and wondered how he could so long have remained blind to what then appeared to him so clear. Two were a youthful brother and sister, who were led to seek the Saviour more earnestly through the death of a beloved brother, a devoted follower of the Lord, who was a very useful member with us. Another was the husband of a member, and though greatly opposed to religion, yet thought he would just go once and hear for himself. He went, and felt angry with the preacher, yet went again, and thus "he who went to scorn remained to pray." These, with others, received the right hand of fellowship at the Lord's table, Oct. 6. Others are inquiring the way to Zion with their faces thitherward. The Lord hath done great things for us, whereof we are glad. M. A. H.

London, *Metropolitan Tabernacle.*—On Thursday evening, Sept. 19, Mr. Spurgeon baptized sixteen believers in the Lord Jesus; nineteen on Sept. 26; and twenty on Oct. 3. It may interest our readers to notice the business-like manner in which the affairs of this large religious establishment are managed if we give them the form of the circular which is usually filled up and forwarded to each of the candidates previously to a baptismal service.

Metropolitan Tabernacle,

NEWINGTON, S. 186

Dear Brother,

I beg to inform you that the Ordinance of Baptism will be administered on ....

....

and you are expected to be here at a quarter-past six o'clock.

It will be necessary for you to bring Two Towels, a White Neckerchief, and a complete change of Linen and Clothes, except the Coat. *Yours truly,*

Stony Stratford.—We had a deeply interesting service here on Lord's-day evening, Oct. 6, when our pastor, Mr. E. L. Forster, preached from John xv. 8—"So shall ye be my disciples;" after which, one of the candidates for baptism related to the congregation his religious experience. Twenty years ago he came unto our pastor in a state of intoxication, and asked him if he could tell him, "Who the father of God Almighty was?" This profane question led our pastor to speak closely to him upon divine things; and he then told him that he had that day been preparing a sermon upon that Great Being, and invited him to come and hear it preached on the following sabbath-day. The words of the text were, "For some have not the knowledge of God, I speak this to your shame." He came and heard the sermon—was deeply affected—awakened to reflection—felt the guilt of his past sinful life, and left the place not as he came to it. He went to live in a distant town, and afterwards found peace. Returning to this neighbourhood, he, and his wife, and another friend sought admission into our church, and were baptized. We were favoured with the presence and assistance of brother T. D. Reynolds, of Earls Colne, who kindly gave an address on baptism. Our enlarged chapel was crowded by a very attentive audience. We have no doubt good was done.

Lewes, *Sussex.*—After a sermon by Mr. Holt, from "Come thou with us and we will do thee good," Mr. Beck, from Uckfield, immersed, according to the word of the New Testament, on a profession of their faith in the Lord Jesus Christ, five friends from Uckfield, and three from Lewes. It was an interesting sight to see these friends thus publicly identifying themselves with the church of the living God. Our hearts' desire and prayer to God for them is, that they may prove faithful unto death, and at last receive a crown of life. T. E.

Lydney, *Gloucestershire.*—Lord's-day, Sep. 1, Mr. M. S. Ridley, pastor of the church, baptized two candidates, after a sermon from Psalm cxix. 6; and Lord's-day, Oct. 6, three candidates, after a sermon from Ruth i. 16, 17. Other candidates are waiting for baptism.

Haslingden, *Lancashire.*—Six followers of the holy Saviour were baptized by Mr. P. Prout, on the first Lord's-day in October.

CINDERFORD, *Woodside, Forest of Dean.*—Ten believers in the Lord Jesus were baptized on the first sabbath in October, one of whom was the only son of our esteemed friend, Mr. W. Rhodes. May he tread in the steps of his father, and shew, by his walk and conversation, that he is truly a plant of the Lord's right hand planting! On this occasion the new chapel was so crowded that many were unable to get in. Indeed seats have usually to be placed in the aisles. The friends wish to erect galleries, but they are a poor people, and the debt on their new place is heavy. Their schools too, contain nearly 500 children. We are glad to hear of all this crowding of people and children. The friends *must* make room for them somehow or other. Hearty co-operation will do the work.

YARMOUTH, *General Baptists.*—Brother Barass writes from Peterborough, Oct. 16:—"I just write you a line to state that I spent last Lord's-day with our friends at Yarmouth. We had very good congregations both morning and evening. In the morning I baptized four young persons, and in the evening received them into the church and administered the Lord's supper. I also preached on Monday evening to about seventy persons. My conviction is that the state of the church is hopeful, and that good is being done. The lamp is already put up outside the chapel, and the rows will be paved forthwith, which will be a great improvement."

ALDWINKLE, *Northamptonshire.*—After the sudden removal of our pastor, Mr. Grant, a year ago last July, we had supplies for six months, but did not make much progress. Since our present minister, who had been a Wesleyan, came amongst us, we have had several additions by baptism. In May, two were baptized; in August, three: in September, ten; and next sabbath (Oct. 16,) we expect to baptize four more. Besides these, we have many anxious inquirers, of whom we hope well. Our place of worship has also been enlarged by the addition of two side galleries, and our sabbath school is increased. We thank God and take courage. R. B.

SUTTON-ON-TRENT.—The ordinance of baptism was administered here on Thursday evening, Sep. 19, by Mr. Bayly, of Newark. The text on the occasion was, "I thought on my ways, and turned my feet unto thy testimonies," from which the preacher proceeded to speak on the Psalmist's *serious reflection*,—"I thought on my ways;" and of the *happy result* to which it led,—"and turned my feet unto thy testimonies." After the sermon, Mr. B. baptized a believer in the Lord Jesus. T. F.

NEWCASTLE-ON-TYNE, *Bewick Street.*—During the past three months twenty-eight believers have been baptized and added to the church, now under the pastoral care of Mr. Walters, late of Halifax. S. C.

WALES.

Cardiff, Bethany.—I regret that the church at Bethany, having been without a pastor for some time, is not in such a prosperous state as it was. But I hope soon to be able to inform you that the Lord has sent them a minister after his own heart, who shall be the means of doing much good in this large and still increasing town, where so much wickedness abounds, notwithstanding the existence of so many places of worship, and so much united effort by a band of devoted men, who spend their time and talents labouring incessantly, in season and out of season, in order that they may win souls to Christ. On Lord's-day, October 6, after a discourse by one of the students from Pontypool College, Mr. Davies, one of the deacons, immersed two females, one of whom had been a most notorious character; both she and her husband having lived a very dissipated life, until the Lord, in his infinite mercy, was pleased to bring them both to the knowledge of himself. The husband was baptized a short time since by our Welsh friends. They were added to the church. J. J.

Landovery, Carmarthenshire.—Our pastor, Mr. D. O. Edwards, on Lord's-day, Sept. 15, led three young females down into the water, and baptized them according to the right sense of the word, by immersion. They were all from the sabbath school, and one of them was the daughter of a baptist minister. On Oct. 13, Mr. E. baptized two young men who had been constant hearers for some years. The morning being remarkably fine, the banks of the river were crowded on both sides. We have lately seen some prodigals returning to their Father's house, so that we rejoice in the Lord for what he has done for us.

Pembroke.—Three more friends have been baptized here by Mr. Davies, one on Wednesday evening, Sept. 18; and a young man from the Bible class on sabbath evening, Oct. 13, when an Independent minister, on a visit, preached to us, but not a word was spoken about baptism in his discourse; and on sabbath morning, Oct. 20, a man far advanced in life, who had been twenty-three years a member with the Independents, now yielded to the divine command in following the Redeemer through the waters of baptism. D. E.

Wrexham.—On Wednesday evening, Sept. 25, three believers were baptized on a profession of their faith in Jesus, by Mr. T. Durant, of Liverpool, in the Old Chapel, Chester Street, (kindly lent for the occasion) and were added to the church meeting in the large room at the old Temperance House, on the first Lord's-day in October. E. W.

Baptism Facts and Anecdotes.

A PUBLIC BAPTISM NINETY-FOUR YEARS AGO.

About fifteen miles from Cambridge is the town of Saffron Walden, where was a baptist church with a minister named Gwennap. Midway between the two towns is Whittlesford, a village embosomed in trees, and by which flows a branch of the Cam. In that village lived Ebenezer Hollick, Esq., the lord of the manor, and a member of the church at Cambridge. In the spring of the year 1767, forty-six persons connected with the two bodies were waiting for baptism; and they agreed to meet on the 10th of April, for the administration of that ordinance, at Whittlesford. The morning was very fine. At ten o'clock, about 1,500 persons had assembled and formed themselves into a circle, the outermost being on horseback and in coaches and carts. The opened windows of the house were filled with spectators. A moveable pulpit had been erected: and at half-past ten Dr. Andrew Gifford, who was the pastor of a church in Eagle Street, London, and also Fellow of the Society of Antiquarians, and Sub-librarian of the British Museum, gave out a hymn; the crowd being uncovered and in profound silence. This was followed by prayer, and a sermon on baptism. Half an hour having been employed in preparation, the administrator, Mr. Gwennap—who was a nephew of Dr. Gifford—walked down to the ford which was near, and from which the village takes its name, attended by ministers and deacons, and followed by the candidates, decently and carefully dressed for the occasion. The banks were lined with spectators on foot, on horseback, in carriages, and in the trees. Mr. Gwennap conducted a short service, and then taking the oldest man by the hand, led him into the water, saying as he went, See, here is water, what doth hinder? When he had reached a sufficient depth he stopped, and with the utmost composure baptized the man in the name of the Father, and of the Son, and of the Holy Ghost. Mr. Robinson stood by in a boat, received the baptized person from Mr. Gwennap, and leading him a few steps, committed him to another attendant, who then gave him his arm, walked with him to the house, and assisted him to dress. In like manner all were baptized. "About half an hour after, the men newly baptized having dressed themselves, went from their rooms into a large hall in the house, where they were presently joined by the women, who came from their apartments to the same place. They then sent a messenger to the administrator, who was dressing in his apartment, to inform him they waited for him. He presently came, and first prayed for a few minutes, and then closed the whole by a short discourse on the blessings of civil and religious liberty, the sufficiency of Scripture, the pleasure of a good conscience, the importance of an holy life, and the prospect of a blessed immortality."

BAPTISM BY BOWING FORWARD.

The above report of a public baptism is from the "Memoir of Robert Robinson," recently published; from which we also extract the following:—"The learned recluse may gather about himself stores of information and luxurious enjoyment, but as the serpent crept into the first garden that adorned the world, so will sorrow disturb or even destroy his tranquillity. Mr. Robinson was a loving and indulgent parent. Among his daughters was Julia, her father's pride; tall, erect, beautiful, graceful, sensible, witty, amiable, devout; the life and charm of the circle in which she moved. For more than two years symptoms of weakness had been apparent, and on the 9th of October, 1787, she died at the age of seventeen. It is evident that the stroke fell in its most crushing severity on the father: who, intellectual more than imaginative, intellectual almost to the absence of emotion, a diamond reflecting the light but not glowing with the heat of truth—such at least is the impression the writer has received—did not perhaps often shed a tear; but now, the strong man was wholly subdued and prostrated: so much so that the other members of the family forgot in some measure their own sorrow, in the common effort to soothe the chief mourner; the effort to moderate the bitterness of paternal anguish. Some relief was soon found in the resumption of his learned labours; and he was greatly cheered by the impression the death of Julia made on his surviving children, six of whom were two months afterwards baptized by their father in the bath in his garden, and received into fellowship by the church."

Mr. Robinson thus describes, in a letter to the Rev. Dan Taylor, the baptism to which allusion has been made. "Last week I had the happiness of seeing six of my children received on their own profession of faith into this church. I baptized them, not in the church baptistery, but in my family bath at the bottom of my garden; for I had a mind to try the primitive eastern mode of immersing. I led one down the steps, turned her about and set her face toward the steps, placed myself on her left side transversely, and putting my right hand on the back of her head, bowed her forward into the water, and effected a perfect immersion, while I pronounced the baptismal words. We are all so satisfied with this mode, for the rest followed the first, one ascending, another descending, that I think I shall never use any other in future."

Sabbath Schools and Education.

"SERVE THE LORD, CHILDREN."

Air—"Breast the Wave Christian."

SERVE the Lord, children,
  While life is spending,
Kings he will crown you
  After life's ending.
Safe is it on his care
  Through life relying;
Sweet is it in his arms
  Resting when dying.
CHORUS.—Serve the Lord, children, &c.

Fly from sin, children,
  Serve satan never,
Slaves they would make you,
  Now and for ever.
Hard is it serving them,
  False is the pleasure,
Bitter the woes they bring—
  Great beyond measure.

Make the choice children
  Now in life's morning;
Mark how the time flies,
  Hark! to the warning,—
Set not your hearts on earth,
  Fix them in heaven;
What would a world be worth
  Sin unforgiven!

Blest are the children
  Found early praying,
Pleasant they find it
  Jesus obeying;
Sweet are the promises
  On earth he makes them,
Bright is the land above
  Whither he takes them.

'Tis a land, children,
  Far from all danger,
Sin never enters,
  Death is a stranger;
None there are sad at heart,
  Hurt or offending,
Friends never have to part,
  Joys are unending.

From the "Intermittent Fountain."

NOTICE.—To P. B. W.—We have received your long but very interesting report of the formation of a District Sabbath School Union in Suffolk, for which we have not space. We need scarcely remark, that we rejoice to hear of all such attempts to promote union, and improve the qualifications of the teachers.

To "A BRITISH BAPTIST." — You seem to misapprehend the paper on which you comment in such severe terms. The greater part of your letter too is quite irrelevant to the subject, and the whole is so very lengthy that we should not do justice to our readers were we to occupy so much space in our pages as the insertion of all you have written would require. We say this, not without much respect for the motives which no doubt influenced you in writing your animadversions.

Religious Tracts.

TRACTS FOR IRELAND.

CHRISTIANS of every evangelical denomination, established or dissenting, rejoiced when that remarkable revival took place in Ireland about two years ago; and their ministers, when they visited that country, and saw the grace of God, were glad. Among others, the Baptists shared in the labour; and as might be expected, reaped some fruit. But we very much regret to notice that our Presbyterian brethren seem to begrudge us the quiet enjoyment of that portion of our labour which we had fairly and honestly earned. They seem to claim the whole province as their own; and hence the bitter things which some of their ministers have said of us. Indeed at this juncture, not only in Ireland, but in Scotland too, the Presbyterians seem to be very much disturbed by the progress of baptist principles. But we cannot help it. Necessity is laid upon us to propagate what we believe to be the teaching of the New Testament on the discharge of this important act of christian obedience. We have no desire to offend, but we must be faithful to the Word of God and our own conscientious discharge of duty.

In a letter to the Secretary of the Baptist Irish Society, Mr. T. W. Medhurst, baptist minister, Coleraine, says:—"Never were the prospects of the Baptists in Ireland more encouraging than they are at the present time; and never was it more necessary that the hands of your committee should be strengthened by the prayers and liberality of christians in dear old England. Now, if ever, the iron is red hot, and needs but a repetition of sharp blows to weld it securely. Let not christians now withhold their aid; but rather let them, in stronger forces, come up to the help of the Lord—to the help of the Lord against the mighty—and an impregnable position shall be gained in Ireland, which shall, by the blessing of God, be the means of eventually winning her for Christ. The people are now willing, not only to listen to the Gospel, but also to discover what 'is noted in the Scripture of truth' regarding the will of Jesus in the ordinances and the government of his church. I would be most thankful to receive from friends in England an occasional supply of tracts on these subjects, for the purpose of free distribution; and can assure any who feel desirous of becoming donors, that such tracts will be largely perused by an intelligent and thinking class of people. Ireland and the Irish have been by many grossly misrepresented. The country has been spoken of as being wild and desolate; instead of which it is lovely and beautiful. Her people have been represented as ignorant, brutish, and vicious; instead of which they are noble, kind, hospitable, and well informed. The curse of Ireland is Popery; not entirely the Popery of Rome, but the Popery of priestcraft amongst so-called Protestants likewise. Christians of England, Ireland needs nothing, save the Gospel, to make her brave, beautiful, 'glorious and free.' Let her have a pure Gospel, then shall she be spiritually, what she is naturally, the 'first isle of the ocean,' the 'first gem of the sea.' May God abundantly bless, increase, and prosper the efforts of the Baptist Irish Society."

Intelligence.

BAPTIST.

FOREIGN.

South Australia.—The *Register* of July 25, says:—"We have to welcome another minister of the baptist denomination, the Rev. Silas Mead, M.A., LL.B. The rev. gentleman preached a deeply impressive sermon in the morning at Ebenezer Independent Chapel, Rundell Street. In the evening he gave a most earnest discourse to a large and deeply-attentive congregation, at the baptist chapel, Lefevre Terrace, North Adelaide. Mr. Mead, whose arrival has for some time been anticipated, will be located in South Adelaide, a piece of land on which to erect a baptist church having been purchased in Flinders Street. Plans of the church to seat six hundred persons, without galleries, having been approved of, and it is expected that the foundation stone will be laid in a few weeks. In the meantime, and until the church is erected, White's Assembly Room has been engaged for public worship, and the first services will be held there on the 21st inst. For week-day services, on Wednesday evenings, Zion Chapel, Pulteney Street, has been kindly lent, where for some weeks past a few of the friends of the movement have held a weekly prayer-meeting. Mr. Mead is now staying for a few days with the Hon. G. F. Angas, M.L.C., at Prospect Hall, near North Adelaide.

Australia, *Sydney.*—On Tuesday evening, August 13, a tea and public meeting was held at the baptist chapel, Bathurst Street. About 300 persons sat down to tea, and at the meeting which followed the chapel was quite full. The Rev. J. Voller presided, and briefly stated the objects which had called them together, namely, to give a welcome to the Rev. R. Moneyment, recently arrived from England; and to take leave of the Rev. B. G. Wilson, about to return to Brisbane. There was a large number of ministers present, each of whom cordially welcomed Mr. Moneyment, and expressed their wish that he might be blessed of God in his labour—and also that Mr. Wilson might be conveyed back in safety to his sphere of labour, recruited in body and spirit. The Rev. R. Moneyment, in replying to the cordial greeting he had received, mentioned the circumstances which had led him to this colony, and the cordial welcome he had received from that church and his friends generally. The Rev. B. G. Wilson replied in an animated and lively speech. The meeting closed with singing and prayer.

Jamaica, *Falmouth.*—The Rev. Thomas Lea, of Stewart Town, Jamaica, has accepted the cordial and unanimous invitation of the baptist church at Falmouth, in the same island, formerly under the care of his honoured and beloved uncle, the Rev. William Knibb. On sabbath-day, Sept. 15, the Rev. Ellis Fray, who has had the temporary oversight of the church, resigned his charge into the hands of Mr. Lea. A large congregation assembled to greet the new pastor. Many fervent prayers were offered up that his ministry may be as signally blessed as were those of his devoted predecessor, whose name and memory will be ever gratefully cherished by the freed inhabitants of Jamaica.

Baptists in America.—*The Baptist Almanack* states that 242 baptist ministers were ordained during 1860; thirteen ministers received from other denominations; fifty-two baptist ministers have died; seventy-six baptist church edifices have been dedicated to the worship of God; 152 baptist churches have been constituted; the *net* increase of our denomination throughout the country is placed at 16,314. It is highly probable that if complete returns could have been received from the Southern and border States, this increase would have indicated at least 25,000 members.

DOMESTIC.

Kettering—*Opening of the New "Fuller" Chapel.*—This new chapel will comfortably seat about eight hundred and fifty persons, though from its dimensions, seventy feet by fifty feet, it would appear capable of accommodating a greater number. The minister stands in a semi-circular carved oak platform, projecting from a richly ornamented Caen-stone recess, approached from behind. The seats are uniform in plan, and have a good effect, and are very commodious. All the internal woodwork is of clear varnished deal or oak, and the chapel is beautifully lighted by pendant gas stars, rendering needless any pulpit-lights, which are so often in the way of an energetic preacher. Behind the chapel is a minister's and deacons' vestry, wherein is preserved as an interesting relic the oaken pulpit from which, in bygone days, Fuller, Carey, Pearce, Robert Hall, Toller, Knibb, and other departed worthies, frequently or occasionally preached. There is also a lecture-room forty feet by twenty feet, and a school-room ninety feet by twenty feet. The chapel is well-constructed, and answers admirably for speaking and singing. There is an apparatus for heating it by hot-water pipes; in short, nothing has been omitted tending to render it as comfortable as possible to the congregation. The first discourse was on the morning of Tuesday, Sept. 24, by the Rev. W. Robinson, of Cambridge, late the pastor of the church. Mr. Robinson's text was Deut. xxxii. 3, 4. After the service there was a dinner at the Corn Exchange, and a tea festival, which was thronged. In the evening, the Rev. Andrew G. Fuller, of London, read and prayed, after which the Rev. J. P. Mursell, of Leicester, preached from Psalm cxxxii. 8, 9. At the evening service there were probably 1,200 persons present, and numbers crowded the entrance unable to get even standing room. The entire outlay is about £4,000, towards which some £2,000 have been subscribed by the congregation, and £900 has been raised from other sources, leaving a deficit of £1,100. The total amount raised during the day was about £120. Sermons were preached on the following sabbath by the Rev. J. T. Brown, of Northampton, and on Monday, by the Rev. A. Mursell, of Manchester.

Regent's Park College.—During the past year forty-two students have been connected with the College, twenty-nine as ministerial students, and twelve as lay students. Four of the former have recently left the institution, and have accepted pastoral charges. Two students have also left for foreign labour in India and Australia. Seven lay students left at the close of last session, one of whom has entered as a student for the ministry. To supply the eleven vacancies, the committee have selected nine students for the ministry, and three lay students have been admitted. Three have also been admitted as non-residents to attend the classes; so that there are forty-five students now connected with the College. The progress during the past session was shown from the fact that a number of the students had taken degrees at the London University; others of them having obtained scholarships and other honours in connection with the College. The reports of the examiners were also read, and were, without exception, highly satisfactory. With regard to finances, the total ordinary receipts were £2,254, and there is now a balance of debt as against the institution to the amount of £68. The number of the students is larger than ever it has been, and the committee feel that this debt ought at once to be liquidated. Twenty previous subscribers have died during the year, and thirty new ones have been obtained, of whom eight are students who have left the institution during the last two years. Among the extra donations was a gift of £1,000, to found a Carey scholarship. £500, has also been promised towards a similar sum in memory of Andrew Fuller; the remaining £500 for the accomplishment of this object it is hoped will be forthcoming during the ensuing year.

Lecture on the Gorilla.—On Tuesday evening, Oct. 1, the Rev. C. H. Spurgeon delivered, in his own chapel, a lecture on "The Gorilla, and the Land he Inhabits." The admission was by ticket, at charges ranging from 2s. 6d. to 6d., and the chapel was crowded. Some hundreds of persons could not get tickets. Mr. Layard, M.P., presided, and M. Du Chaillu occupied a chair immediately on his right hand. The proceeds of the lecture were devoted to the Band of Hope Union. Mr. Spurgeon's lecture was received with great applause, and, at the close, a number of dissolving views illustrative of the principal scenes in M. Du Chaillu's travels were exhibited, Mr. Spurgeon acting as explanatory lecturer. The chairman expressed the great pleasure he had derived from the lecture; and, having eulogised M. Du Chaillu, moved a vote of thanks to Mr. Spurgeon. M. Du Chaillu, who was very cordially received, seconded the motion. He appreciated highly Mr. Spurgeon's friendship, and the more so as he had so many enemies. He had written of Africa as he saw it. He thanked Mr. Spurgeon for his criticism on the pictures of the book, and if he travelled again he would give it practical effect. He had learned a good deal of wisdom within the last five or six months.

Bristol, *Pithay*.—This chapel has been re-opened for Divine service. It will be occupied by the congregation which, for the last four years, under the pastorate of the Rev. J. Davis, has been worshipping at Cooper's Hall. The building has, it appears, undergone an entire renovation, and various alterations and improvements have been made, which has rendered it very convenient and comfortable. Rev. Mr. Dickie preached an interesting sermon from John ix. 6, 7. At five o'clock a tea meeting took place in the chapel, to which about 650 sat down. At half past six o'clock a public meeting was held. The chapel was crowded. The Rev. J. Davis, pastor, occupied the chair, and was supported by several ministers of the city, by whom addresses were delivered. £500 remains to be raised to complete the cost of purchase and repairs of the chapel.

Coniston, *Lancashire*.—The place of worship here which had been closed for enlargements and improvements, has been re-opened with religious services and collections. John Crossley, Esq., of Halifax, presided at a numerous and interesting tea meeting.

Stratford-on-Avon.—The new schoolroom adjoining the baptist chapel in this town was opened by a tea-meeting on Monday evening, Sep. 30th. Able and interesting addresses were delivered by several ministers and friends. The pastor of the church, the Rev. R. Hall, presided. The meeting, although a protracted one, was sustained with unflagging interest to the end. It was stated that the whole work was expected to lead to an outlay of nearly £450, of which sum £291 has been already subscribed. On the preceding sabbath the Rev. J. W. Todd (one of the former pastors of the church) preached three times, and on the Wednesday following the children of the sabbath-school took tea in the room.

Erwood, *Brecon.*—The old chapel having gone into a dilapidated state; there have been new pews, a new pulpit placed instead of the old one, and also the gallery has been altered, which has changed the inside of the chapel materially, and, in consequence of this, a considerable debt has been incurred. This, we are happy to say, has been greatly reduced by the liberality of the members and friends, and the activity of the Rev G. H. Llewellyn, pastor of the church. Services were held in connection with the reopening of the place, when many ministers took part.

Leicester, *Carley Street.*—After public announcement that the annual tea meeting of the friends at this place would be held on Monday evening, Oct. 14, Mr. James, who had supplied the pulpit fifteen months, sent in his resignation to the deacons. But at the time appointed a large company sat down, and after tea adjourned to the chapel, when Messrs. J. C. Pike, T. Stevenson, E. Foster, J. F. Winks, and others, exhorted the friends to union and perseverance.—[Mr. Winks desires to state that he had nothing at all to do with the introduction of Mr. James to the friends at Carley Street.]

Baptist Missionary Society—*Departure of Missionaries.*—On Tuesday, Oct. 1, the Committee of the Baptist Missionary Society, the Rev. Joshua Russell in the chair, formally took leave of the Rev. J. C. Page and Mrs. Page, the Rev. G. H. Rouse and Mrs. Rouse, departing for India. Dr. Steane was present at the Committee—a sign, we trust, that he is somewhat recovered from his late severe illness.

Portsmouth, *Southsea, St. Paul's Square.*—At our annual meeting on Oct. 23, our new lecture-room was crowded, and about three hundred sat down to tea. Mr. Cooke, our minister, presided, and several ministers were present. The reports were cheering, and told of harmony and progress. The proceedings were of a very interesting character, and the addresses were able and stirring.

Mildenhall, *Suffolk.*—The baptist chapel in this place, after considerable enlargement, was re-opened, Oct. 3, when the Rev. W. Landels, of Regent's-park chapel, preached two able sermons. During the interval between the services, about 250 friends sat down to tea in the spacious school-room adjoining the chapel. The collections realised proved sufficient (in connection with a legacy lately bequeathed by a generous supporter of the cause) to discharge all obligations. Several ministers took part in the services, and warmly congratulated the Rev. J. Richardson and friends on the completion of their commodious and beautiful sanctuary.

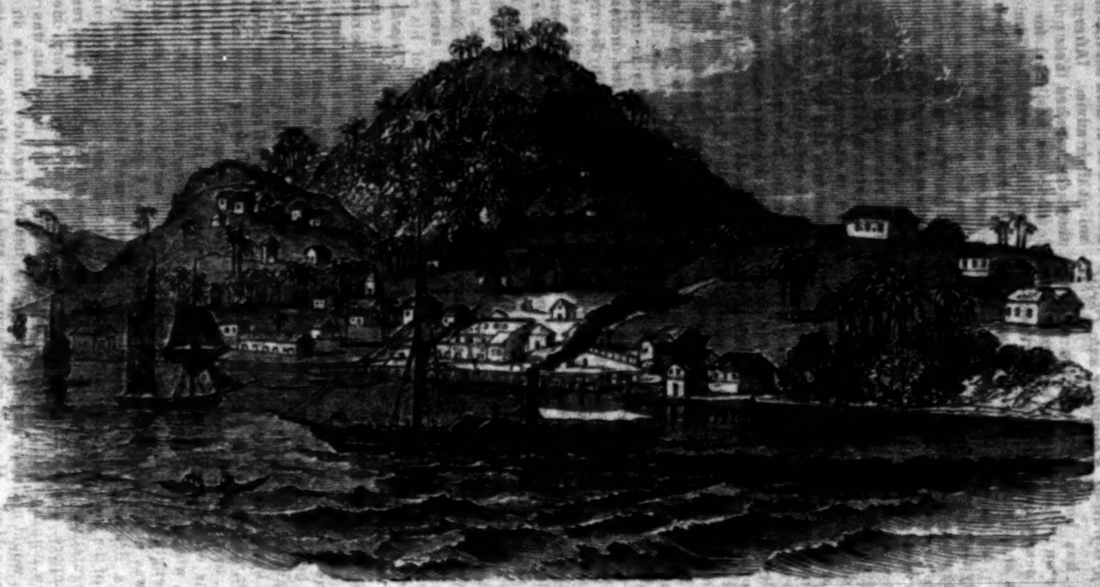
Driffield, *Yorkshire.* — On Tuesday, Oct. 1, the foundation-stone of a new baptist chapel was laid by the Rev. Dr. Evans, of Scarborough. A large concourse of people assembled to witness the ceremony. In the evening a public meeting was held in the old baptist chapel, when addresses were delivered. The collections amounted to nearly £30. The style of the edifice is Italian, and it is intended to accommodate upwards of 500 people. The cost will be nearly £1000, including ground.

Putney.—The new chapel erected by the Union Church recently formed at this place, was opened for public worship, Oct. 8. The afternoon sermon was preached by the Rev. J. C. Harrison, of Camden Town; the Rev. W. Brock, of Bloomsbury Chapel, preached in the evening. The attendances were large, and the collections liberal. The chapel is a neat, substantial, and commodious building, surrounded by an increasing suburban population.

Bradford, *Zion Chapel.*—It has been resolved to proceed as soon as possible with the erection of a new edifice—the present one being far too small for the accommodation of the gradually increasing congregation. Since the Rev. J. P. Chown undertook the pastoral oversight, the church has very much increased in numbers. All the accommodation which could be made in the present chapel, by internal alterations, have been made, and yet more room is required.

Removals.—Mr. John Lyon, of Liverpool, to Wrexham.—Mr. T. G. Rose, of Bristol College, to Pershore.—Mr. T. D. Jones to Cirenecester.—Mr. W. Bontems, of Ford Forge, to Hartlepool.—Mr. J. W. Lance, of Newcastle-on-Tyne, to Newport, Monmouthshire.—Mr. S. Hodges, of Norton, Glamorgan, to Chailbury, Oxon.—Mr. H. Hardin, of Regent's Park College, to Towcester.—Mr. P. Gast, of Appledore, to Spencer Place, London.

Recent Recognitions.—Mr. S. Cowdy, at Arthur Street, Walworth, Sept. 18.—Mr. J. J. Owen, at Princes Risborough, Sept. 18.—Mr. T. M. Roberts, M.A., at Aldborough, Suffolk.



PORT OF SPAIN, TRINIDAD

MISSIONARY.

SEBO SAHU,

The first-fruit of Khundittur unto Christ.

SEBO was born in the village of Arada, situate on the southern bank of the Khursua river, nearly forty miles from Cuttack, and only a short distance from the Juggernath road. At an early age Sebo felt much anxiety about religion, which led him carefully to study many of the Hindoo shastres, and to converse with many brahmins and devotees of great celebrity. When he was twenty-five years of age his father died and the care of the family devolved on his elder brother. This brother's death a few years afterward led Sebo to ponder deeply on a future state. In thinking of his brother he often asked himself where the soul went after death, and who was its Saviour, for he was convinced that idolatrous observances offered no way of obtaining salvation. Meeting with a devotee of some renown, he fell at his feet and said, "Brother, who is the Creator and Saviour of the world? Is he eternal? And where does he dwell? If thou art able, give me instruction on this subject, for, alas! I feel sinful and ignorant and helpless. Oh, tell me how I may find rest." Unhappily the blind leader of the blind could not tell of a Saviour that he himself knew not; he could only exhort Sebo to practise certain heathen rites, but still the burden of guilt was on his conscience, and never did this weary wanderer find rest and peace until he heard of Christ. The first portion of Holy Scripture that he obtained was the gospel of Mark. Man would say that he obtained it by accident or chance, but doubtless it was the Lord's doing. He guided the hand that gave this precious tract to yonder traveller with his loaded bullock at Balasore, and he influenced that traveller, whether because he could not read it himself or because he was indifferent about it, matters not, on his arrival at the village, to give it to Sebo. Other tracts and portions of Scripture were by degrees obtained, which were diligently studied.

At length it became noised abroad that Sebo was a heretic, a blasphemer of the gods, a despiser of the shastres, and a reader of the forbidden books of the English. Representations were made to the rajah of Muddoopore, who told the messengers that he knew nothing at all of this new God, but that he would not allow any of his subjects to worship Him. He also gave them permission to beat Sebo, and if he continued obstinate, and they could do it secretly, they might kill him. In this time of danger Sebo remembered the words of Christ, "Fear not them which kill the body." He spread his anxieties before the Lord in prayer, not forgetting to pray for the conversion of his enemies and persecutors. Upon this Sebo and his friend Lakshman Das resolved to go to Cuttack, seek out the missionaries, and solicit their advice. After many hindrances they accomplished their purpose.

The time was fixed for the baptism of Sebo, Lakshman Das, and Sanantani. It would require a graphic pen to describe the scene of violence and tumult that ensued when Sebo left his house to join the christian party on their way to the river; how brothers, wife, and daughter resisted with frantic wailings and entreaties, and how with martyrlike firmness he exclaimed, "Christ is more to me than all, and I have given up all for Christ;" how the zemindar threatened, and the aged brahmin by turns argued and pleaded and cursed; and how these and the enraged multitude begged that at least the baptism might be deferred till the next day. Thus two hours passed before they could reach the river, and the shades of evening were beginning to gather. The missionary and the candidates went down into the water, followed by many of the people so as scarcely to leave room for the administration of the ordinance. But the tumultuous crowd in the river and on its banks became silent while the missionary repeated the baptismal words, and consecrated for the first time the waters of the Khursua to the service of the living Jehovah, by the immersion of these three confessors in the name of the Father, and of the Son, and of the Holy Ghost. Next followed the usual difficulties and trials of a native christian. The door of his own house was closed against Sebo. His family told him that he was dead. After tedious and vexatious legal proceedings, he recovered his wife and child, but his property was alienated and gone. The hand of God was soon seen in providing a home for the converts. A generous friend to the Mission, who was on the eve of returning to England, made over about twenty acres of land at a short distance from Sebo's village upon which has since risen the christian village Khundittur.

Not long after Sebo's baptism attention was directed to him as one qualified to become a preacher of the gospel to his countrymen. He was extensively read in the Hindoo system, and well understood the gospel of Christ. He was ready always to give an answer to every one that asked a reason of the hope that was in him. The heathen regarded him as an upright man, and his knowledge of medicine, and his readiness to help his neighbours, increased his influence.

Sebo died in peace in December last, the missionary brethren, Buckley and Hill, being present at his departure.

General Baptist Missionary Report.